THEOLOGY

VOL. LXII DECEMBER, 1959 No. 474

Publisher's Note

EVER since THEOLOGY was founded in 1920, under the editorship of the late Dr E. G. Selwyn, the price has remained at 1s. For many years—indeed, at least since the end of the war—the journal has been run at a loss. The S.P.C.K. has accepted this, believing that none of the Society's publications had a greater claim to be subsidized. As readers of THEOLOGY will be very well aware, however, the cost of production, and the cost of printing, binding, and paper, have continued to go up since the war, and the settlement of the recent strike in the printing and binding industries has caused them to rise still further. Although the circulation of THEOLOGY has also increased greatly in recent years, and shows no sign of ceasing to increase, the extent of the subsidy now involved is clearly more than the Society can justly allocate to this purpose which, important as it is, is only one among several requiring constant subsidization.

After much consideration, the Society has decided that it will not attempt to set an economic price. It publishes THEOLOGY first and foremost with the needs of parochial clergymen in mind, and its chief purpose would be defeated if the journal were priced beyond their means. The Society believes, however, that an increase of 6d. a copy, making the published price 1s. 6d., would reduce the subsidy that will still be necessary to manageable proportions, and hopes that such an increase will not cause any subscribers to be lost. The increase will take place from 1 January 1960, or from the date of renewal of annual subscriptions. The charge per annum will then become 18s., plus 4s. postage, and for overseas 18s., plus 3s. postage.

Subscribers are reminded that members of the Society can arrange to receive THEOLOGY at half-price, plus 4s. postage; i.e. at 9s., plus 4s., per annum. The Society, faced with vastly increasing responsibilities overseas, is eager to secure many new members. It suggests that subscribers to THEOLOGY should make a virtue out of necessity, and, by becoming members, should both gain for themselves the advantage of THEOLOGY at decreased rates and make a positive contribution to the Society which is trying to supply literature for those who need it, but can ill afford it, not only at home but all over the world. The Society also asks all readers of THEOLOGY to secure other regular subscribers—even at 1s. 6d. it remains an unparalleled bargain.

Those wishing to become members of the Society should write to the Director at the Society's Headquarters, Holy Trinity Church, Marylebone Road, London, N.W.1. The minimum subscription is still £1 1s. 0d., but it is hoped that members will subscribe at least £2 2s. 0d. annually.

Editorial

We have been dilatory in calling attention to Dr Karl Barth's *From Rousseau to Ritschl* (S.C.M. Press, 42s.). It is a translation, a lively translation, of eleven chapters of his *Die Protestantische Theologie in 19. Jahrhundert.* It contains so much and is of such varied interest that it cannot be satisfactorily reviewed. It is a profound and original commentary on the development of European culture in the eighteenth and nineteenth centuries, and the reader will learn much about the personalities that are discussed and about the ways in which they both represented and influenced the mind of their age: Rousseau, Lessing, Kant, Herder, Novalis, Hegel, Schleiermacher, Feuerbach, Strauss and Ritschl. Then the book also reveals much about Karl Barth and the whole process of thought out of which he sees himself and his contemporaries to have emerged. Many will be surprised to find how positively and sympathetically he appreciates the achievements of thinkers against whom he is commonly—and not unjustly—supposed to have reacted with violence. Throughout he displays that happy gift of homely, pointed illustration which lightens the burden of hard labour that he rightly expects theologians to undertake.

* * * * *

New Testament Introduction by Prof. Alfred Wikenhauser (Nelson, 50s.) is a translation of a Roman Catholic introduction to the New Testament. Part I deals with the Canon, Part II with the Text, and Part III with the origin of each book in turn. Content and structure, the tradition of the early Church, literary and theological characteristics, time and place of composition, authenticity, etc., are in each case treated methodically. There are useful sections on the synoptic problem and on form criticism. The whole work is based on a full knowledge of modern critical study; the pros and cons of different theories and hypotheses are objectively expounded, and often the author leaves the conclusion open. Extensive bibliographical information is provided, which is stronger on its continental than on its British side. Apart from its merits as a comprehensive and serviceable text-book, this book is a notable illustration of the present state of biblical studies in the Roman Church. The author cites the decrees of the Biblical Commission, but proceeds to sit lightly to them. He quotes the secretaries of the Commission as having said in 1955: "In so far as these decrees deal with views which have neither direct nor indirect connection with the truths of faith and morals, scholars are, of course, quite free to pursue their investigations and to draw their own conclusions, with due respect for magisterium." The author observes that "questions of authenticity (genuineness) and dating" are of this kind, and he adds: "The approach to these problems at the present day is quite different from what it was fifty years ago." That is certainly the case.

* * * * *

We again offer a list of some books that have been reviewed in

THEOLOGY during the past year, which readers may like to have in mind when considering how to use their book tokens at Christmas (with which may they be liberally endowed!). A reference is given to the number in which a review will be found.

Atlas of the Early Christian World. Nelson, 70s. (March, p. 115.)
F. W. Beare, *The Epistle to the Philippians.* A. and C. Black, 16s. (December, p. 514.)
John Burnaby, *The Belief of Christendom.* S.P.C.K., 17s. 6d. (June, p. 253.)
Churches, Artists and People. Church Information Board, 3s. (April, p. 167.)
Grünewald: The Paintings. Phaidon Press, 18s. 6d. (May, p. 210.)
Edmund Hill, *Nine Sermons of St Augustine on the Psalms.* Longmans, 18s. and 9s. 6d. (February, p. 47.)
M. D. Hooker, *Jesus and the Servant.* S.P.C.K., 27s. 6d. (October, p. 429.)
A. Tindal Hart, *The Country Priest in English History.* Phoenix House, 25s. (October, p. 440.)
L. Malevez, *The Christian Message and Myth.* S.C.M. Press, 25s. (March, p. 116.)
Reinhold Niebuhr, *The Godly and the Ungodly.* Faber and Faber, 21s. (April, p. 133.)
Alan Richardson, *An Introduction to the Theology of the New Testament.* S.C.M. Press, 30s. (January, p. 1.)
Gilbert Shaw, *The Face of Love.* Mowbrays, 21s. (July, p. 304.)

* * * * *

Last, but not least, when Christmas purchases are being made, Dr E. L. Mascall's book of humorous verse, *Pi in the High* (Faith Press, 8s. 6d.) is not likely to be overlooked. Dr Mascall has often entertained his closer friends with the communication of his delightfully amusing compositions on ecclesiastical, theological, academic and other topics, and a generous selection from them is here betrayed to a wider public, enhanced with illustrations by Barbara Jones.

No Time for Prayer[1]

WHAT a great need there is for Christians to-day to voice their difficulties in prayer, and to help each other in overcoming them! I do not know whether our difficulties are any greater than those of our forefathers. Perhaps not. But I am sure that they are in many ways different, arising from the new world we live in. As we are only just beginning to take stock of this new world, and know very little as yet about its spiritual effects upon people, we have a long way to go to develop a spirituality suited to the second half of the twentieth cen-

[1] The substance of an address given to the annual Conference of the Guild of Health at Westfield College, August 1958.

tury. The most encouraging sign is that many are turning their attention to this task, considering it theoretically; and many more are working it out in practice.

What are these new conditions which are creating difficulties for thousands of people in their way of life, which includes their attempts at a way of prayer? I have summarized them as follows:

lack of privacy (through rise of population and overcrowding)
noise (invading town and country alike)
rush (as distinct from sheer speed)
activism (as distinct from purposeful, poised activity)
overstrain (proceeding ultimately from a lack of faith)
and a certain kind of nervous restlessness which is all-pervading.

To these we might add:

distraction (caused by the increase of inviting and entertaining diversions)
undue pressure (resulting from the cult of efficiency carried to extremes)
tension (induced by high-pressure commercialism, and the "go-getting" of the West).

There is one difficulty in particular which appears on all sides. It is that, wherever you go, people seem to be short of Time. "I'm so sorry, I really haven't any *time*", or, reflectively, "Do you know, I don't seem to have any *time* nowadays". And it is not only in the big cities that this is found: it is in the country, too. It is really very remarkable. Nobody has any Time left! The effect of this upon prayer is, of course, devastating. For prayer becomes just one of the many things which people say they have no time for.

Why do people feel that they are short of Time? The reasons are complex. I do not propose to linger over them, beyond saying that a major cause must be the immense quickening in the pace of life, due to scientific inventions; and that for some sections of society, previously more leisured, the social revolution through which we are passing has changed the pattern of life. Whatever the cause, the effect is that on all sides people say, "I want to pray. I believe in its importance. But I just do not seem able to find the time."

Now, some would reply rather impatiently, "Oh, nonsense. Where there's a will, there's a way. If you really want to pray, you will find the time all right." I suppose that there is much truth in this. But there is more to it than this.

When people speak of finding it very difficult to get time for prayer, they sound as if they are in the grip of something bigger and stronger than themselves—something which overcomes them. And so it is. It is modern industrial society which has its grip upon us, because we have not yet learned how to adapt ourselves to it. When we have done so, if it is not too late, we shall gain a measure of independence of it, and of mastery over it. Then we can live Christianly in it, and shall be able to appreciate how even modern industrial society comes within God's Providence as a proper development from the Age before it. But, until we have done so, we had better not underestimate what we are up against in facing to-day's situation, in which Time seems to be in short supply.

There seem to me to be four, at least four, possible reactions to this situation.

1. *To give in to it.* "We are all so busy—let's be honest—that there really is not time for much prayer. So let us do all that we have to do, and then see what is left over. If there is anything left over, each day, or each week, we will give it to prayer." The result: that only a fag-end of time is given to prayer. The implication: that a serious *life* of prayer (as opposed to the occasional saying of prayers) has become impossible in the modern world, at least for those who are actively engaged in earning their living. This is, in fact, a counsel of despair.

2. *To evade it.* There are some who would say that there is no problem of time, because you can pray anywhere and at any time. On the way to work, at intervals between work, and even during work, almost everything can be turned into prayer, they would say. And, they might add, is not work itself capable of becoming a kind of prayer? Furthermore, what about the Practice of the Presence of God wherever we go—is not that the answer to the problem?

We must be careful here. It is, of course, quite true that we can pray anywhere and at any time; and that our work can be done in a spirit of prayer, and offered to God; and that by the habit of the Practice of the Presence of God, all our activity can be filled with the Peace and Power of the Holy Spirit. But it is possible to be too glib about this. These things can be done by those who have accepted a discipline of prayer for years, and who have been led by God through several stages of growth. The foundations must usually be laid in times of prayer apart and alone. (I say "usually", because God calls and trains men and women in widely different ways, and nobody should say dogmatically that so and so *must* happen.)

Further, how long can such occasional, ejaculatory prayers endure without there being also the set times apart? Is not the first to be regarded as a kind of overflow from the second? People quote the example of Brother Lawrence practising the Presence of God among the pots and pans of the monastic kitchen. It is indeed a magnificent example, and one that can be followed. But, if we desire to follow it, we should be wise to remember that Brother Lawrence must, by his Carmelite Rule, have spent some considerable portion of his day in the Community Chapel, both for Holy Communion and for private prayer. Moreover, before entering the Community he had been a hermit whose whole day was specially organized for prayer. These facts can easily be overlooked, just because they are taken for granted and not mentioned in his Letters.

A greater example is our Lord Jesus Christ himself. He, supremely, moved about his work in the spirit of communion with his Father: in him, work and prayer were one. At the joyful return of the Seventy, on meeting the deaf-mute, and on the Cross, he broke out into spontaneous, ejaculatory prayer. And yet he went apart by himself for times of prayer, not only at times of decision and crisis, as in the Forty Days in the Wilderness or in the Garden of Gethsemane; but also during his active ministry in Galilee.

This is why I say that we must be careful concerning the argument

that "we do not need set times apart, nor regular times, because prayer can go on all the time". Half-truths can be very harmful.

3. *To oppose it.* I have in mind that God may call some people to stand out from modern society, and to order their lives in a distinctive way, giving God absolute priority, and refusing to be made to give God the fag-end of their time. In other words, they may be called to make a kind of prophetic protest, but not so much by words as by deeds. They may be called to live a life of prophetic protest. This would be shown in the way that they ordered their daily timetable. The first consideration, not the last, would be prayer. To do this might involve them in hardship, for it would have to be a life of sacrifice. And it could only be done by the grace of God and in response to God's call. Such vocations have arisen before in Christian history, and I believe that this is a time when they may arise again.

As a matter of fact, lives are already being lived all around us which amount to an "opposition" to the way in which the world organizes its time. I think of two groups of people especially: of the Religious Communities, and of those determined people who are prepared to accept all kinds of limitations upon their activities so that they may put prayer first. The Religious Communities—and there are over fifty of them in the Church of England—undertake varied work, but all are dedicated to God with an absolute priority given to worship. The reported increase within the Communities of the contemplative vocation suggests that God is raising up men and women to bear special witness to the priority of prayer, which may be neglected even in Community life.

There are also individuals outside Communities, in ordinary life, whose circumstances allow them to give much more time than most people to prayer. This opportunity they take, sometimes with real heroism and self-denial. It takes great courage to go against the stream of the world, in the arrangement of time.

4. *To oppose it, while living with it.* This is a modified form of No. 3. It means continuing in ordinary life and making very little change, at least outwardly, in circumstances. But it means taking a determined stand, nevertheless, against rush and activism. It secures time for prayer, and time for going apart, even if this leads to criticism from relatives and friends; even if it arouses opposition and the accusation that one is being lazy and avoiding the chores of life. The accusation will, as a matter of fact, be untrue because this fourth possible reaction to the situation, or fourth possible way of life, embodies the Christian ideal of "the mixed life". "The mixed life" is a life in which Prayer and Action are blended, a life lived out in the world and out "in the open"; and yet a life which is hid with Christ in God. Such was the life of our Lord himself. "Shutting away is not essential to stillness. The supreme stillness is achieved in the open" (Charles Morgan, *The Fountain*, p. 320). On the other hand, withdrawal is essential somewhere in such a life. The Lord's command is, "When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret" (Matt. 6. 6).

The ideal of "the mixed life" is an ancient one. In the same passage of *The Fountain,* Charles Morgan went on: "We are working over very old ground, searching for treasure that was currency once but has long been buried, and by most men is forgotten." But the ancient ideal is adaptable. For example, take the case of one (a man or woman) who, in a busy life, honestly finds it impossible every day of the week to secure much time for quiet and prayer. A mother with young children, for instance, or a doctor when the pressure of work is unavoidably great, may be unable to keep to plan. If the proper flexibility of "the mixed life" is maintained, quick adjustments can be made, and opportunities can be seized, such as the unexpected gap in a crowded time-table.

It is also particularly valuable to arrange for a *weekly* period of withdrawal for prayer and reading, at times when a *daily* withdrawal of any length may be impracticable. So, once a week, by forethought and planning, an hour or more is kept. There are very few people indeed who could not secure an hour a week—an hour which is given priority in the week's arrangements; and an hour which soon becomes, in these circumstances, the oasis which makes the life of prayer just possible. It may not be very much. But at least it enables people to keep spiritually alive, when otherwise the pressure of life would overcome them.

On the other hand, many will find that they can give far more time to prayer than they ever imagined possible, if they are resolved to oppose the way of the world, while living with it. It may be that standards in this matter are far too low amongst most Christians to-day, and that many are being called to aim higher. A wise and experienced spiritual guide has written: "Many Christians give two hours each day to prayer; I do not think you can follow our Lord as a disciple with less than one" (*To Jerusalem,* p. 9, by the author of *The Way*). If such a statement comes as a shock to some readers, the truth may be that low standards have come to be accepted as normal.

Concerning the type of prayer most suited to modern conditions, it might be thought that the contemplative is the least suitable. But I believe the opposite to be true. The contemplative kind (using the term broadly) is the most suitable, and incidentally is the most healing. For it is, when learnt, the most adaptable of all; and the most God-centred.

Some time ago the Italian film director, Roberto Rossellini, visited London. Asked what he thought of London, he decided to pull the legs of Londoners, and replied: "There is a splendid feeling of security and laziness in London. Everything stops on Friday, and Saturday and Sunday are dedicated to contemplation." What a delightful idea! Would that it were true, and not of London only! The re-creative pause of a contemplative kind of prayer is just what is needed.

However, although we are thinking of people in general, we must have respect to the individuality of each one, and to the normal development of prayer. It is not wise to ignore the usual stages of

growth. The stages overlap each other, but we can distinguish them in the following way:

(*a*) Usually there is a gradual change in everyone's way of praying from the earliest, rather unthinking, vocal prayers to a more thoughtful use of vocal prayer. More attention begins to be paid to the meaning of the words used.

(*b*) From this, there is a gradual change to mental prayer, or the thinking out of a subject before God, and turning it into the direct address of prayer. Normally, it is the thinking out and assimilating of some truth about God revealed in Holy Scripture.

(*c*) Then begins a deeper knowledge of God's Immanence, and Indwelling Presence, so that the awareness of him quickens, and the love of him increases. And so there is a further growth from Meditation (sometimes called Discursive, because it proceeds from point to point) to Affective Prayer. Affective Prayer is simpler, though not necessarily easier. It uses only a few phrases of adoration or praise or thanksgiving—at first with some necessary effort, or force, of the will; and later more spontaneously.

(*d*) From this there is a change to still greater simplicity, to the Prayer of Quiet, or simple Contemplation, where the whole desire is to keep still and silent before God, waiting upon him for him to do as he pleases.

So, usually, does the contemplative kind of prayer come to birth, sometimes after years of perseverance in vocal prayer and meditation, sometimes more quickly. We cannot hurry the growth, nor are vocal prayer and meditation ever to be despised or entirely dropped. God gives each one whatever he sees to be best for him.

Prayer is God's gift to us before it becomes our gift to God. But it is no use being offered a gift if we will not take the time to receive it and use it. The first thing, therefore, to be given to God is our time.

JOHN TOWNROE.

The Gospel Lection in the Rite of Infant Baptism

THE recent publication of the Report of the Liturgical Commission on the rites of Baptism and Confirmation has been followed by criticisms of the rites proposed by the Commission. One such criticism has been directed against the omission of the Gospel lection of Christ blessing the children in the proposed rite of Infant Baptism. It has been contended by more than one person of high authority that either Matt. 19. 13, 14, or Mark 10. 13–16, has been used from early times as a warrant for infant baptism. If the critics were correct, there would be both patristic and early liturgical evidence available to support such contentions.

So far as the writer is aware there is nothing in Cyprian, Cyril of Jerusalem, Ambrose or Augustine in which reference is made to the lections in question as a warrant for infant baptism. Before we proceed to consider other evidence it is necessary to refer to the three accounts in the Gospels of Christ blessing the children. These are:

Matt. 19. 13, 14, Mark 10, 13–16, Luke 18. 15, 16; and they will be referred to by the letters A, B and C respectively throughout this essay.

The only patristic writer who seems to make reference to one of these lections is Tertullian; and he does so as an opponent of infant baptism rather than as one of its advocates. His statement is of interest for more than one reason, and we translate it thus: "And so it is more salutary to delay baptism according to the state and character of each person; especially in the case of infants (*parvulos*). . . . The Lord indeed says, 'forbid them not to come to me' (A, 14). Let them come then, when they are growing up (*dum adolescent*); let them come if they are learning (*dum discunt*); if they are being taught whither they are coming; let them become Christians when they are able to know Christ" (*De Baptismo*, 18).

It should be observed that *parvulus*, like its Greek equivalent *paidion*, can mean any child from a babe in arms to an adolescent. Tertullian takes it to mean the latter, since what is decisive is the ability to understand the meaning of baptism and its commitments. There are two conclusions to be drawn from Tertullian's statement: (1) Infant baptism could not have been the general practice in the North African Church in his day, although there was evidently an increasing demand for it on the part of those whom Tertullian was resisting in his argument. (2) The North African Church did not employ the narratives A, B or C as a warrant for infant baptism, otherwise Tertullian's argument is meaningless.

We know that infants in some parts received the rite of initiation. But this was not the case everywhere, as the fear of post-baptismal sin still lingered on in some places until the fourth century. What is certain is, there was no special rite of *Infant* Baptism or initiation for many centuries. This fact is frequently ignored by those who appeal to primitive custom or precedent in this matter. The use of the lections A, B or C was unknown in any part of Christendom in connexion with baptism before the Reformation period, although the conflating of the catechumenate with the rite of initiation proper in the second part of the middle ages tended to confuse the issue in the West.

The collection of material known as *The Apostolic Constitutions* (circa 375–400) contains a rite of Christian initiation which assumes the recipients will be adults. But it also contains the story of how Augustine was made a catechumen whilst an infant. Augustine himself tells us in his *Confessions* about this matter. Hence we can see that infants did in some instances receive initiation; but that the rite used was that normally used in the case of adults.

The traditional rite of Christian initiation was in two distinct parts: (1) The Catechumenate or *Ordo ad faciendum catechumenum*; (2) the rite of initiation proper, in which the three stages, which we know as baptism, confirmation and first communion, were treated as an entity. In the East this order has never been lost, since a priest has authority to administer confirmation or consignation through the chrism previously blessed by the bishop. The same rite

is used for adults or infants. The lections A, B or C are not employed in the Eastern rites.

In the West the same order normally prevailed for many centuries; and in some parts the presbyter had power to confirm by means of the chrism (see T. Thompson, *The Offices of Baptism and Confirmation*, pp. 187–99; also D. M. Férotin, *Le Liber Ordinum*, Paris, 1904, pp. 33–4). Neither A, B nor C appear in the Mozarabic or Gallican rites of initiation (see T. Thompson, op. cit., pp. 140–8).

The same order is found in the Roman rite, although the insistence by the bishop of his right to retain Confirmation as an exclusively episcopal function eventually brought about a dislocation of the sequence of baptism, confirmation and first communion. This we particularly observe with the spread of the Roman liturgy from the Carolingian period onwards. Nevertheless, it is assumed in the late medieval rites, such as that of Sarum, that the sequence of baptism-confirmation and first communion will be observed if the bishop is present (see W. Maskell, *Monumenta Ritualia Ecclesiae Anglicanae*, Vol. I, pp. 26–8).

It is when we come to look at the Roman rite for the *Ordo ad faciendum catechumenum*, and not the rite of initiation itself, that the lections A, B and C have to be considered.

As we know, the Roman form of the catechumenate usually extended over the Lenten period, culminating in the rite of initiation proper on Holy Saturday. It is in connexion with the scrutinies during the catechumenal period that A, B or C were read. Thus, on the third Sunday in Lent, we find A was read at the first scrutiny in some places. B was read on Lent IV and C on Lent V (cp. W. H. Frere, *The Roman Gospel-Lectionary*, p. 28, Alcuin Collection XXX; also H. A. Wilson, *The Gelasian Sacramentary*, pp. 34, 38, 42). The "Gelasian" is not, however, a purely Roman compilation. It represents the Roman rite conflated with other material. The lections A, B and C seem to belong to the conflated matter.

Originally there were three scrutinies at Rome; and it is possible to discern something of the older arrangement in *Ordo XI* (see M. Andrieu, *Les Ordines Romani*, Vol. II, pp. 417–47, Louvain, 1948). This *Ordo* represents the rite of initiation in something like the manner in which it was described by John the Deacon after 500. This version knows only one Gospel lection at the scrutinies, viz. Matt. 11. 25–30, which we shall refer to as D. It may be that Rome at one time had A, but not necessarily B and C as well as D. What seems more likely is that A, B and C were attached to a Roman type of rite used outside Rome, and of which the "Gelasian" is an example.

It is not difficult to account for the adoption of A, B and C at the making of a catechumen. From quite early times it was customary to bless catechumens with an imposition of hands. The use of the lections in question gave a particular meaning to such an "impositio manus", especially where the candidates were adolescents or younger. *Missale Gothicum* (Henry Bradshaw Soc., LII, p. 252) is acquainted with the idea, and suggests that A had been read. None of these instances invalidates the contention that A, B or C have nothing to do

with the rite of initiation proper; and they interpret no part of the act of baptism itself.

The late medieval rites, of which the Sarum and York Manuals give examples, show that the *Ordo ad faciendum catechumenum* has become reduced to a preliminary rite immediately before baptism-confirmation. It now takes place in the church porch; but it is in this truncated catechumenal rite, and not at the font during the baptism, that in some instances A or B is read. In the case of Sarum and York it is A. Its purpose is obvious. It is to give a scriptural warrant for the "impositio manus" to which reference has already been made. But not all these late forms for the making of a catechumen employ A, B or C. Some have D. This is the case with the eleventh-century MS. commonly called the "Red Boke of Darbye" (cp. Surtees Soc., Vol. 63, pp. 129*–154*).

The eighteenth-century liturgist Marténe, in his celebrated work *De Antiquis Ecclesiae Ritibus*, Vol. I, cites a number of late medieval French rites of initiation. In the catechumenal section these display similar, though not identical, details to those of Sarum and York. But the use of the lections A or B and sometimes D at the making of the catechumen is usual. In one such rite, that of Remiremont belonging to the twelfth century, the reading of A is at once followed by the "impositio manus".

In the late medieval rites of initiation proper, which were usually included under the title *Ritus Baptizandi* (although Confirmation and first Communion were implied), two lections were read, viz. Mark 9. 17–29 and John 1. 1–14 (see Maskell, op. cit., Vol. I, pp. 29–30).

In the first English Prayer Book of 1549, B was substituted for A as the lection to be used in the church porch at the making of the catechumen. It has been suggested that the substitution of B for A was done under German influence, since Archbishop Cranmer was familiar with the rites contained in Hermann of Cologne's *Consultation*. This may be the case; but, as we have already stated, some of the English medieval catechumenal rites employed B instead of A; and the English Reformers would most probably have known about these.

With the publication of the 1552 Prayer Book the rite of making a catechumen in the church porch disappeared. Instead, the entire rite of Infant Baptism was read at the font; and thus B came to be mistakenly connected and applied to infant baptism. The reading of this lection at the font in connexion with infant baptism has done more than anything else to engulf Christian initiation in false sentimentality and to obscure the true meaning of Holy Baptism. If there is to be a rite of Infant Baptism, as distinct from the complete rite of Christian initiation, the lection read on such an occasion must declare and illuminate what is being done at the font. The lection Matt. 28. 18–20, provided by the Liturgical Commission in their proposed rite of Infant Baptism, is fully in accord with primitive practice and sound liturgical principles.

C. E. Pocknee.

Priest Worker

Rays of the setting sun turned water into gold as it coursed sluggishly down the gutter in front of the row of small houses in a cobbled street in a suburb in the "Red Belt" of Paris. The houses had that derelict, half-finished aspect common to the area. Discarded pots and pans on a patch of stony waste ground added to the dismal hopelessness of the scene. Two women, black overalled, with hair screwed back into tight, respectable buns, filled buckets at a standpipe and the air with strident chatter.

Down the street strode a tall young man. In singlet and dusty blue denims, the trowel he dangled from his left wrist by a thong seemed to indicate that he was in the building trade.

"Bonsoir, mesdames!" A broad smile showed magnificent teeth; dark eyes and curls suggested that here was a son of the Midi.

"Bonsoir, Paul." In unison: "Ça va?"

"Va bien, merci. Et vous?"

"Pas mal. Nous en allons chez vous toute suite."

So this was the famous Abbé Paul. One of the first to leave the training centre of the Mission de Paris to earn his living as a manual worker in a Paris slum. For many of the inhabitants the words "Chrétien" and "salaud" were synonymous. I heard of this Abbé while on a job in Paris and had been invited by a French friend, who knew some of the missioners, to go with him to an evening Mass.

We hurried to catch up and at the door of the cottage introduced ourselves. Fr Paul waved us indoors. The kitchen was spotless. On the well-scrubbed deal table the vestments shone incongruously.

"I shall say Mass in ten minutes, in the front room," said Fr Paul. "Go in and meet the people. I must clean up a bit first."

Louis and I entered the sitting-room, with its wide open windows. Furniture was sparse: two wooden chairs, a clock on the mantelpiece, a shelf of books, which included St Augustine's *Confessions* and *The City of God*. At the plain dark wood table, some young people were busy; others chattered quietly. We were made welcome, rather shyly, and we, too, stood around. A girl set the table, much as she probably did for her family's evening meal. The linen cloth was spread and smoothed. On it were placed two iron candlesticks and a crucifix, all blacksmith's work; no cast iron, these. Were they made by one of the men in the room? I wondered. Through the windows we noticed a group had gathered: the women at the water-pipe, several teen-agers, one or two workmen in overalls and berets. A mother carried a small quiet little girl in her arms. A youngish woman with dyed hair and high make-up could have been "a lady of the town".

A fair-haired boy, slight as a hop pole, stepped forward, took his lighter from the pocket of his jeans and put it to the candles. In the gathering dusk their small flames lighted in soft radiance the faces of those who waited, silent now, around the board. La Tour and Caravaggio have painted light like this, many years ago. A gentle tap, a

man pulled the kitchen door wide open. In walked Paul, the plasterer, at this moment the ambassador of God, suppliant to him for those with whom he lived and toiled for his daily bread.

"I will go unto the altar of God . . ."

The priest faced the people across the table, set down the chalice and paten. The familiar words of the liturgy, the common meal of Christendom, were taken up, in the vernacular, and according to their proper order, by priest and lay people. Two schoolboys offered Paul bread, wine, water. From some who leant across the window-sill came biddings for their common needs.

"For Jean, in hospital."

"For Marie and her new baby."

"That Marcel may find work."

"For France, for the peace of the world."

"Lord, hear our prayer. And let our cry come unto thee."

Most of those inside the room communicated.

How mysterious, yet how simple, this homely breaking of bread. Here the "breakdown in communications", so agonizing, so huge in scale, to-day, seemed healed. Ordinary folk knew him, knew the Light of Light, Very God of Very God, as those others once knew him, at Emmaus.

Afterwards, Louis and I were invited to join the party at Marcel's home.

"We take it in turns to ask Paul to supper," he said.

Plain, well-cooked food and a glass of "rouge" warmed hearts and loosened tongues. Paul, like his apostolic namesake, was bombarded with questions and chaff. "Commies" and Catholics, believers and sceptics; it made no odds. The bond of comradeship was over-reaching. No Elysée Palace banquet could rival the joy, the gales of laughter, of that little group of Parisians in one of the city's more depressed areas.

"That girl outside? Oh, yes," said Fr Paul, as we walked to the bus stop. "She was indeed the local prostitute. She is one of the most generous persons I know. You see, she gives herself in the only way she knows. She is trying to understand the Faith. She told me the other day that she feels, even now, that she must give her body to comfort men who go to her in deep sorrow or fear. Many do, you know. Seen from her point of view and not judged from yours or mine, hers can seem a truly generous offering."

This episode is typical of thousands once witnessed in other parts of France besides Paris—in the dock areas of Marseilles, in mining and other industrial centres. A few years ago Rome called for a pause while she investigated the double lives of her priest workers. The shock to them was terrific; conflicting loyalties became almost shattering. Not all felt able to obey Rome's command. Now we learn that the newly elected Pontiff has decreed that the priest workers must stop altogether.

The experiment has been one in responsibility. Workers have been stirred, not towards an automatic pietism, but to an awareness of the social implications of Christian Faith in modern conditions. That was

the secret of their inspiration and why it could set fire to multitudes who felt themselves outside faith, in God or in man.

It is easy to see how great are the difficulties inherent in so radical a stirring of consciousness, especially in the effects of this in certain fields of industry, commerce and politics, as in the trade unions, and even in the traditional structures of parish life. We know well that clashes have been common. Yet it seems tragic, looked at from without the Roman obedience, that such problems could not be thought out, if not immediately overcome, without wholly extinguishing this new light, shining among the great mass of manual workers.

It is gratifying to know that similar experiments are being undertaken in this country by other Christian communions. Dare we hope that these may be allowed to continue. They, too, owe everything to the genius of the great Archbishop of Paris. The story goes that the small, slight figure in clerical black, sometimes to be seen at a priest worker's evening Mass, was Cardinal Suhard himself. May his inspiration still encourage all, especially those in our own land, who have set their hands to so great a task.

VIOLET WELTON.

Letter from the West Indies

THE Provincial Synod has now authorized a revision of the Service of the Altar for experimental use for three years, until the next Provincial Synod meets.

In this letter I will deal with three points: (1) The order of the parts or constituents of the service; (2) the reintroduction of Psalmody; (3) the principal changes within (*a*) the Prayer for the Church, (*b*) the Eucharistic Prayer.

I. THE ORDER OF PARTS.—This revised Liturgy follows the order and shape of the First Prayer Book of Edward VI with one exception—the Prayer for the Church remains in its present position immediately after the Offertory. The Gloria in excelsis is now printed in its ancient place before the Collect of the day, although the rubric admits of its use before the Blessing, if that is desired. This change of position was recommended by the Lambeth Conference Committee on Worship as providing an act of adoration in the first part of the service. Within this hymn one clause has been removed: "Thou that takest away the sins of the world, have mercy upon us." This is not in the original form of the hymn nor was it in our First Prayer Book. Another transposition is that of the Communion Devotions, which are now placed just before the Administration of Holy Communion. This again is their old position and is also that of the Scottish Prayer Book of to-day. These devotions are the Invitation (Ye that do truly . . .), the General Confession, Absolution, Comfortable Words, and the Prayer of Humble Access. This change brings the Offertory and the Consecration nearer together, and is another

recommendation of the Lambeth Committee. The same committee also advised that "Exhortations and corporate expressions of penitence be modified both in length and language". So in this revised Liturgy the Invitation and the General Confession have been somewhat shortened. The Eucharistic Prayer, which is printed below, brings together the Prayer of Consecration and the Prayer of Oblation and thereby restores a dislocation; but they are connected by an Anamnesis and an offering of the Sacred Gifts. This prayer is followed by the Lord's Prayer, so that its petition "Give us this day our daily bread" precedes Communion, as in all the ancient Liturgies.

Forty years ago Bishop Gore wrote: "There is no question as to the validity of our present service (1662), nevertheless it is unprimitive and abnormal both in what it omits and in the order or confusion of its elements. All that concerns the Offertory should come first and all that concerns the communion should follow." By the arrangement outlined above, the confusion to which the bishop referred has been remedied, for all that concerns the Offertory has been put first and all that concerns the Communion follows.

II. Psalmody.—Attention should be called to two rubrics which refer to the use of psalms (*a*) for the Introit and (*b*) between the Epistle and Gospel. If worshippers attend only a Sung Eucharist and very seldom are present at Mattins or Evensong the Psalms, which have been such a feature of the Church's worship from the earliest times and which are such a feature of these morning and evening offices, will tend to be forgotten or even unknown. That can in some measure be remedied by the use of a psalm or portion of a psalm in these two places. The Canadian revisers have already drawn up two tables of psalms in their proposed Prayer Book, one to serve as Introit and the other as Gradual. If such provision is made, metrical hymns can still be used at the Offertory, during the administration of Communion, and after the Blessing.

III. The Principal Changes in: (a) *The Prayer for the Church.* The petition for the Queen and for Christian rulers follows very closely the corresponding one in the Prayer Book of the Episcopal Church of Scotland. So in our revised form we have: "We beseech thee also to save and defend all Christian Kings, Princes, and Governors, especially thy servant Elizabeth our Queen and all that are put in authority under her, that thy people may be godly and quietly governed."

There is an entirely new petition for the work of missions and education, a need hardly felt at the last revision in the seventeenth century when the only Anglican Provinces were those of Canterbury and York: "Increase, we pray thee, the number of thy servants who proclaim among the nations the Gospel of thy kingdom; and enlighten with thy Spirit all places of education and learning; that the whole world may be filled with the knowledge of thy truth."

In line with all the earlier Liturgies there is now a definite supplication for the faithful departed (the Church Expectant) and a thanksgiving for the Saints (the Church Triumphant): "We also commend unto thy mercy, O Lord, all thy servants departed this life

in thy faith and fear; beseeching thee to grant them everlasting light and peace. And here we do give unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy Saints; chiefly in the Blessed Virgin Mary, Mother of thy Son Jesus Christ, our Lord and God, and in the holy Patriarchs, Prophets, Apostles, and Martyrs; beseeching thee to give us grace that we, rejoicing in the Communion of thy Saints, and following their good examples, may be partakers with them of thy heavenly kingdom; Grant this . . ."

(b) *The Eucharistic Prayer.* Now that the Communion Devotions have been placed before the Administration, the Eucharistic Prayer follows the Prayer for the Church immediately. After the opening Dialogue (The Lord be with you . . . Lift up your hearts . . .), Preface, Sanctus and Benedictus we enter on the main prayer which is given in full below. The paragraphs are numbered with a view to the comments which follow.

1 ALL glory, praise, and thanksgiving be unto thee, O Lord, Holy Father, Almighty, Everlasting God, for that thou hast created the world and all mankind, and of thy tender mercy didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the cross, for our redemption; who made there, by his own oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again.

2 Hear us, O merciful Father, we most humbly beseech thee; and vouchsafe to accept, bless, and sanctify these thy gifts and creatures of bread and wine, that they may be unto us the Body and Blood of thy Son, our Saviour Jesus Christ: Who in the same night in which he was betrayed, took Bread, and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my Body, which is given for you: Do this in remembrance of me. Likewise after supper he took the Cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my Blood of the New Covenant, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me.

3 Wherefore, O Lord and heavenly Father, we thy servants with all thy holy people, having in remembrance the blessed passion, mighty resurrection, and glorious ascension, of thy beloved Son. do offer unto thy Divine Majesty this holy Bread of eternal life and this Cup of everlasting salvation, rendering thanks unto thee for the wonderful redemption which thou hast wrought for us in him. And we beseech thee, O Father, to accept upon thy heavenly altar this our Sacrifice of praise and thanksgiving; and to grant that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins and all other benefits of his passion.

4 And we pray that by the power of thy Holy Spirit, all who shall be partakers of this holy Communion may be fulfilled with thy grace and heavenly benediction, and be numbered in the glorious company of thy Saints.

5 And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice.

6 And although we be unworthy to offer unto thee any sacrifice, yet we beseech thee to accept this, our bounden duty and service, not weighing our merits but pardoning our offences, through Jesus Christ our Lord;

7 By whom, and with whom, and in whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, throughout all ages, world without end. ℟. Amen.

Comments.—Paragraph 1. As in the ancient Liturgies, the prayer is Eucharistic, based upon the text "When he had given thanks". The Preface and Sanctus are bonded into the main prayer by the words "All glory" (Heaven and earth are full of thy glory): "Praise" (evermore praising thee), "Thanksgiving" (our bounden duty is to give thanks). So too in the address which follows "O Lord, Holy Father" (from the Preface). We then thank God for his work in Creation and for the Incarnation of his Son. In this also we follow the example of the early Church. We thank him too for the Institution of the Eucharist which the Church has celebrated as Christ commanded since the first Whitsunday and will continue to do until his coming again.

Paragraph 2. The Invocation. This remains in its present position but it is more definite and at the same time shorter than we have been used to. We ask God to accept the gifts and so to bless and sanctify them that they may transcend their own compass and become the sacrificial food of the Church which is the Body and Blood of Christ. Following the Invocation is the account of the Institution, with no change except that the word Covenant has replaced Testament, though the latter is retained in a footnote as an alternative. Many scholars consider that Covenant is a better translation of the original Greek in this connexion.

Paragraph 3. This is the Anamnesis, referred to above, in which remembrance is made of God's mighty acts in Christ. We recall not only his Passion, but his Resurrection and Ascension, and then offer to the Father the Bread of eternal life and the Cup of everlasting salvation. Still in the Eucharistic context we render thanks for the wonderful redemption which he has wrought for us in Christ and we ask the Father to accept our sacrifice of praise and thanksgiving upon the heavenly altar. This reference to the heavenly altar safeguards the truth of the timelessness and universality of the one sacrifice made by Christ alone and which is re-presented but not repeated on our altars on earth.

Paragraph 4. This petition for the power of the Holy Spirit to enable the communicants to receive to their profit completes the Trinitarian character of the prayer. In the Catechism we are taught that the Father made me and all the world, the Son redeemed me and all mankind, and the Holy Ghost sanctifieth me and all the elect people of God. Sanctification is the work of the Holy Spirit. So here we ask that we may attain to our high destiny and be numbered with the Saints in glory.

In paragraphs 5 and 6 we offer ourselves that we may be enwoven in the Sacrifice which we present and be accepted in the Beloved. We are by Baptism members of Christ and of his mystical body the Church. As partakers in his sacrifice we pass by a new and living way through the veil, that is to say, his flesh, having a high priest over the house of God.

Paragraph 7. Not only do we come to the Father by and with Christ, but in him too. "Abide in me." He is the Vine, we are the branches. Only through our life in Christ can we bring forth fruit.

The final words "throughout all ages, world without end" are from the Epistle to the Ephesians, the last verse of the third chapter.

* * * * *

An Oxford theologian, to whose judgment this revised Liturgy has been submitted, says: "It seems to me to be very good indeed, as good, I should say, if not better than anything else in the Anglican Communion."

A great debt of gratitude is due to the Rev. E. C. Ratcliff, Regius Professor of Divinity in the University of Cambridge; to Father Palmer, S.S.J.E., one of the principal revisers of the Draft Canadian Prayer Book; and to the Most Rev. T. Hannay, D.D., Primus of the Episcopal Church of Scotland.

R. L. Wrathall, C.R.

Preachers' Class

The reading of a stimulating article, *Preacher's Preference*, in Theology, February 1959, deepened a desire to tell of a thirteen-years' experience as director of a deacons' sermon class, especially in view of an editorial statement "that there is a general sense of need for an improvement in the training that is given for the ministry of preaching".

The request from the bishop of the diocese came as a surprise and it was tempting to disclaim ability to lead such a class. True, one had been a churchgoer in days when children were encouraged to listen to preachers' texts and to memorize them, and countless sermons, mostly delivered from manuscript by very ordinary preachers, had been heard and pondered. Moreover, since ordination, there had been the chance of occupying the pulpit in parishes of very different types, and of conducting retreats and missions in various places. On the other hand, was it not essential that a director of such a class should have been acquainted with the great books about preaching, whereas, alas, none of these had been read, nor had one's own preaching ministry been built up on a basis of written sermons. However, it seemed right to accept the episcopal bidding and plan the arrangements. The method put into practice was simple, and is here briefly described.

After each ordination the names of men to be invited to attend the class were sent by the bishop's chaplain. Eight meetings were held every year, the summer months being left out of the course. Two or three days before the meeting, sermons on a given subject were sent in for analysis and consideration. At the gathering itself, the director made comments on the way in which the different writers had treated their theme, and gave a précis or analysis of the various sermons. This led to brisk and friendly conversation with cross-questioning and expressions of opinion; occasionally strong clashes of judgment appeared in regard to the handling of a particular subject. Nearly every month two or three of the best sermons were de-

livered in the nearest church with a short discussion afterwards on the preachers' modes of delivery.

From time to time, in addition to all this, the director gave a talk on the preaching ministry in general, or on the task of preparing sermons for a particular season such as Advent, Passion-tide or Ascension-tide, pointing out the need of freshness and of facing issues which were relevant, seeing that it was all too easy to produce sermons which might read well, but which were lacking in any note of genuine urgency, despite the enthusiasm of the author. In the more general lecture referred to, stress was laid on the aim of a sermon, on the choice of a subject, on helps in preparation, on structure and arrangement and revision. In this lecture came a list of men whose sermons the director himself had found helpful. (It included such a diversity of names as F. W. Robertson, E. M. Goulburn, Forbes Robinson, J. C. Ryle, Francis Paget, J. M. Wilson, H. Rashdall, H. E. Fosdick, G. D. Rosenthal, F. H. Drinkwater.) Good commentaries, concordances and modern translations were commended as most valuable for those who ought to use the Bible "as people who knew it and loved it". To be fair in doctrinal statement, sensible in phraseology, discriminating in the use of anecdotes, and to be unashamed to enjoy preaching (remembering, however, Ps. 115. 1) were further counsels.

Once in a way it seemed advisable to show skeleton sermons on particular topics or passages, derived from one's own collection, or from examination of an obviously great utterance of a distinguished preacher. At an early stage in the history of these classes the director made himself acquainted with the hitherto unread books of Phillips Brooks (*Lectures on Preaching*), Boyd Carpenter (*Lectures on Preaching*), S. McComb (*Preaching in Theory and Practice*), A. Roche (*Practical Hints on Preaching*), and J. H. Blunt (*Directorium Pastorale*, ch. iv). In planning eight monthly meetings, sermons were set on (*a*) a text from an epistle, (*b*) a theme from an evensong lesson, (*c*) a collect, (*d*) a doctrinal subject (e.g. how to think of the divinity of Christ), (*e*) a devotional problem (e.g. how to say the Lord's Prayer better), (*f*) a scene needing descriptive power (e.g. the trial before Pilate), (*g*) a biography, (*h*) an important topical matter.

After some years the diocesan policy changed and a more comprehensive scheme for helping deacons was started. What after a gap of time does the director think of the experiment which affected over a hundred men through the period described? To look back to one's earlier judgments tests the memory considerably, but the summing-up would seem to be on these lines.

1. A few men could compose simple suitable sermons in dignified and unstilted language, making points clear and fulfilling their avowed purpose in preaching.

2. A few were rather poor in putting their thoughts down and no continuity of thought was discoverable in their compositions: new themes were introduced without necessity and (unless produced by the saintliness or personality of the preacher) no helpful result could be expected from the preaching.

3. All the efforts were marked by an earnest desire to help congregations in Christian faith and practice; the responsibility of preaching was borne in quite a humble spirit.

4. The theology taught at college or university seemed to play little part in the production of many of the sermons, not because most of the preachers were skilfully translating doctrinal technicalities into different language but for less good reasons. It was evident that some men found little time to read, and so were unconscious that scholarly listeners would consider their utterances lacking in profundity and appeal.

5. All were anxious to learn from and to profit by other men's efforts, and the director's time spent in trying to summarize even the less analysable productions was probably not wasted.

6. Nearly all the best sermons were made better by good delivery, and some were a joy to hear.

From occasional correspondence with men who used to attend the sermon class, it can fairly be said that they look back to it with a feeling that attendance was worth while, that it brought some improvement into early endeavours, some knowledge not quickly lost, together with a certain fellowship in the ministry of preaching, accompanied by happiness and expectation.

It may be worth adding that it was a wholesome experience to people of pronounced views on certain ecclesiastical matters, such as the detailed interpretation of doctrines, to observe how other men set out to state their position in a lucid manner and non-controversial spirit. Party spirit never invaded the meetings. Friendship grew. The gatherings will not be forgotten.

FRANK W. JONES.

The Second Sunday in Advent

[NOTE.—This is an example of a Sunday morning order set out as it might be in a service book designed to help a layman to enter into the act of worship.]

"A Lantern to my feet"

Theme: Because of its collect and epistle, this Sunday is known as Bible Sunday. It is in and through the Bible that the Christian comes to know the unfolding of God's purpose for man and his saving work in Jesus Christ. "The Bible and the modern world seem at first sight to be very far apart . . . it is through the Bible that the modern world can come to understand itself." So said the Lambeth Conference of Bishops in 1958, and so saying called churchmen "to engage in a special effort to extend the scope and deepen the quality of personal and corporate study of the Bible".

THE LITTLE CHAPTER

Jesus said: Heaven and earth shall pass away, but my words shall not pass away.

PSALM: 119. 105–12, 129–44

Psalm 119 is the great hymn of the Jewish Church, expressing its devotion to the Commandments of God and the Scriptures in which they are set forth.

Refrain: Thy Word is a lantern unto my feet: And a light unto my paths.

OLD TESTAMENT LESSON: Isa. 5. 1–7

This is an Old Testament parable which compares Israel to an unproductive vineyard which the owner at length destroys. These verses form a complete poem.

CANTICLE: Ecclus. 2. 7–18

THE EPISTLE: Rom. 15. 4

This passage from St Paul's great letter reveals his attitude to the Hebrew scriptures and shows how he used them to justify the carrying of the good news beyond Jewry to all nations and peoples.

THE GOSPEL: St Luke 21. 25

This is an apocalyptic passage and reflects the belief of Jesus that they were living in a time of crisis when the power of God would be demonstrated and his kingdom established. How these apocalyptic passages in Jewish and early Christian writings should be interpreted after the lapse of 1,900 years is a matter of debate among Christian theologians and Bible scholars.

Alternative Gospel for use during the week—St Luke 4. 14–22.

Meditation: Out of Zion hath God appeared in perfect beauty.

"Lord, to whom shall we go. Thou hast the words of eternal life."

LESLIE SHEFFIELD.

OUR CONTRIBUTORS

The Rev. John Townroe is Warden of St Boniface College, Warminster.

The Rev. C. E. Pocknee is Vicar of Holy Trinity, Twickenham.

Miss Violet Welton, formerly in charge of the Youth Department, National Council of Social Service, is now engaged in journalism and sociological inquiries.

The Rev. R. L. Wrathall is a member of the Community of the Resurrection and Tutor of Codrington College, Barbados. His Letter is reproduced, with permission, from the *Codrington Review*.

The Rev. F. W. Jones is Vicar of Christ Church, West Bromwich.

CORRESPONDENCE

PASTORAL REORGANIZATION

To the Editor of THEOLOGY.

SIR,

My friend, Mr Pawley, has contributed to THEOLOGY (August–September 1959) an informative and suggestive description of organization in the Church of France on ruridecanal, instead of upon parochial, lines. It is an impressive picture of an imaginative, systematic and efficient approach to an urgent problem. Yet, before considering its application to the situation confronting the Church of England, it is permissible to ask whether it does not betray a fundamentally false conception of the nature of the Christian ministry and the relation of priest and people.

Perhaps some day an historian will examine the degree to which in different ages the Church has copied the fashions of the world. Recent examples will spring readily to mind, but for our present purpose it is sufficient to note that our own day is above all the age of the specialist. Every occupation tends more and more to safeguard its standards by prescribed courses of training, leading up to the certificate or diploma without which it is impossible to enter that occupation.

The priesthood is, I suggest, in danger of being thought of as such a specialist occupation. In past ages the difference between priest and layman was simply that the former had been set apart for his sacred office by the laying on of hands. Now he is thought of more and more as one who has passed his selection board, has undergone the necessary "training", and has then, almost incidentally, been ordained. There is in the picture of the French rural deanery the impression that the clergy are set absolutely over against the laity. There is no hint of that identification of priest and people which, I suggest, is of the essence of the Christian priesthood and is the proper basis of evangelism.

If, paradoxically, young men are to be ordained as *presbuteroi*, they need the chance of acquiring in a short time that full understanding of the faith and development of the devotional life which a devout layman will acquire over the years. (It is significant that the seminaries are called "theological" not "training" colleges. Formerly an ordinand was spoken of as "reading" for the ministry. It is a modern and misleading development to speak of him as "being trained" for it.) Such a course counteracts the feeling, which is as old as Timothy, that there is something improper in a young man being a *presbuteros*. But it is arguable that the best and natural "training" for the ministry is to spend years as a devout layman, and ideally each local church should produce its own *presbuteros*. This appears to have been the method of the apostles (Acts 14. 23). The *presbuteroi* were chosen from the local church. I understand that it is, or until recently has been, common in the Eastern Church for a

layman to be chosen, without training, to be the "papos" of his parish. Such a man would not preach or hear confessions, but he would be the minister of the sacraments and the leader in worship of his own people. (Our own practice of licensing a parishioner to preach, but not ordaining him to minister the sacraments, springs from and perpetuates a less adequate conception of the nature of the Church.) The "poure Persoun of a toun" in Chaucer's *Canterbury Tales* was the Plowman's brother, and thus one of his own people.

Neither the old-time Greek "papos" nor the pre-Reformation English parson would exactly suit our present need, but they serve to remind us of a principle. The Christian priest is not first and foremost a missioner to the unbelievers, but one of his own community, sharing their life, their minister of the sacraments and their leader in worship. There is room for many kinds of specialists, missioners, preachers, confessors, but the need for the parish priest living among his people as one of them remains. The action of Bishop Cecil of Exeter in seeking out and ordaining farmers' sons for farming communities was right in itself and justified by its results.

The present urgent problem of the country parish will not (in my submission) be met by intruding "highly trained", specialist, perhaps mobile, clergy of an alien culture and upbringing. There is no reason why a townsman should not make a good country priest, provided that he is willing to identify himself with his people. But many of us who come to the country remain all the time alien to our people. The country clergyman who, when asked how long he had been in his parish, surprised his questioner by replying, "Twenty years; nineteen years too long", is not likely to effect much. In my own experience of over thirteen years in a country parish I have seen many men come to these attractive-looking parishes and then long desperately to get away from them. The happiest and among the most effective are countrymen themselves, some of whom would look very much out of place in suburbia, but their people understand and trust them, and they are more truly the pattern of the Christian priest than the man who to a large extent remains a foreigner to his people.

It is easy to say "We must not lower the standard", but in fact the priesthood is not a profession, its requirements are almost infinitely various, and there never has been one standard. May I suggest that for our day there are at least two needs? There is need for what we may call ordination to the general ministry, which will normally be entered by young men in the traditional way. But there is need also for ordination to particular ministries. There seems no good reason why a layman tested by years of service as a reader should not be ordained for the work which he is already in part doing, with nothing more required of him than that which study at home under proper supervision can supply. In 1858 the formidable Bishop Phillpotts ordained as deacon a parishioner of my present parish. His licence was endorsed: "Mr Heathcote is to serve a meritorious term as a deacon before being advanced to the priesthood. He is not to preach." (It is pleasant to note that four years later he published a volume of sermons.) He was clearly to receive his training during a

prolonged diaconate. Such men might well be ordained in the same way to-day, perhaps as curates-in-charge, the rural dean being the incumbent. The problem is urgent. Amalgamation of parishes has reached the limit, and the difficulty now is to find the clergy who will accept the amalgamated benefices.

There are two other important considerations affecting the work of the Church in the countryside. First, the clergy must feel assured that their superiors think the work worth doing. Two generations ago, R. S. Hunt, who had such a profound influence on Bishop E. S. Talbot and on his sons, spent the sixty years of his ministry among the 300 people of Markbeech, in Kent. In his day no one doubted that it was a life well spent. To-day it is not unknown for a bishop to tell his diocesan conference, in an unguarded moment, that the country clergy have not enough to do. I have myself been told by an official, who has (I understand) the administration of more patronage than any other, that a clergyman who accepts a country parish thereby "ruins his career". No one, he added, nowadays goes to a country parish under sixty-three. He is wrong. There are young men with vocations to country work, and with no thought of a career, but they need to be reassured that the priesthood is not reckoned by their superiors, like modern industry, in terms of "output". Formerly it was not uncommon for a bishop to have had experience of a country parish—Knox of Manchester and Creighton of London had both been country clergymen—but unhappily this does not appear to be possible now, and it seems that it is work which can be understood only by those who have done it. Readers of Bishop Henson's *Retrospect* will remember that his first insight of a country parish came to him in retirement in Suffolk, where he found himself for a year in charge of the parish in which he was living. And yet he had himself been Bishop of Hereford.

Secondly, we must face the tragic division of the small country communities into Church and Chapel. The great majority of the chapels are Methodist, which means that there is no doctrinal bar to unity. St Paul's indignant *reductio ad absurdum* "Is Christ divided?" is a question which we can put before our own people. Could not the Methodist ministry be asked to put it before their members, who at present seem to fear unity rather than desire it? However remote the prospect of union may seem, any long-term plan for the countryside should look forward to the re-integration of the Methodist societies with the parish churches, for the indefinite continuation of division is intolerable to the Christian conscience.

Finally, it might be well to have in each diocese where it would be appropriate an advisory committee of clergy who have had some years' experience of work in the country parishes.

Yours faithfully,

J. H. B. Andrews.

Chittlehampton Vicarage,
North Devon.

ELDERS

To the Editor of THEOLOGY.

DEAR SIR,

Mr J. W. Lawrence suggests that "until we Anglicans take the 'eldership seriously', as we have been told to do by the Lambeth Conference, it is hardly reasonable to expect Presbyterians to take a fresh look at Episcopacy". This seems to be paying the Presbyterians the very doubtful compliment of assuming that they are prepared to treat reunion as a matter of bargaining rather than of theological agreement; their recent resolute rejection of the Report of the Anglican-Presbyterian conversations, however regrettable in itself, is at least welcome as indicating that they will do no such thing. We should be very unwise to discount that rejection as merely the expression of hidebound prejudice and intransigence; what it surely manifests is a deep and somewhat exasperated sense that the real issues had not been faced and that they were not to be resolved by neat phrases like "Bishop in Presbytery" and "corporate episcopacy" or by mutual concessions of episcopacy and eldership. If Presbyterians are convinced that episcopacy is part of the divine ordering of the Church, they will no doubt be ready to accept it for that reason alone; and if Anglicans are convinced that they "need something more or less on eldership lines for the sake of our own church life", as Mr Lawrence claims, we may hope that they will institute the appropriate organ, whatever its precise nature may be.

In any case, it is very doubtful whether episcopacy and eldership hold sufficiently similar places in the life of the respective systems to make their mutual concession intelligible. Prof. Geddes MacGregor's excellent book *Corpus Christi* makes it plain that eldership holds in Presbyterianism a much less important place than that which episcopacy holds in Anglicanism. "The eldership," he writes, "is a most useful institution; but it is not a divine gift to the Church and it is by no means indispensable. . . . As a practical measure for the welfare of the Church their [elders'] importance is incalculable. Ecclesiologically, however, there is nothing to be said of them that may not be said of the Body of Christ generally." And again: "The definition of the functions of the ministers themselves shows also that it is to the corporate ministry, not to the eldership, that it *essentially* belongs to minister Discipline as well as Word and Sacrament." Furthermore, "it is plain that since the elders have no part in the *impositio manuum* and do not themselves receive this, they are in no sense within the corporate ministry in the Reformed Church" (pp. 216–9). The pages from which I have taken these quotations, and in which the Reformed doctrine of the ministry is expounded, deserve the most careful study; they make it quite plain that the difficulties of Presbyterians about episcopacy are concerned with the nature of the ordained ministry itself and that they are not to be eased by any concessions from Anglicans about eldership.

It may well be the case, as Mr Ballard says, that Anglicanism desperately needs to acquire a true understanding of the place of the

laity in the Body of Christ, and if this is so we ought to do all that we can to remedy this defect. But this can surely be done only by a thorough exploration of the theological status of the laity in the Church as Anglicanism conceives it and of the relation of the layman to his bishop and to his episcopally ordained pastors; it cannot be done by trying to set up in Anglicanism an office which makes sense only in relation to a ministry having a quite different theological basis in a setting in which it is moreover avowedly optional. There are in fact two quite distinct questions involved, on both of which Anglicanism and Presbyterianism differ widely from each other; one is that of the nature of the ministry and the other is that of the status of the laity. Each of these needs theological discussion, and nothing but confusion can result from confusing them with each other or from treating them as if concessions as regards one of them from one side can be balanced by concessions as regards the other from the other.

Yours faithfully,
E. L. Mascall.

Christ Church,
Oxford.

BOOK REVIEWS

The Epistle to the Philippians. By F. W. Beare. A. and C. Black. 16s.

Prof. Beare, of Trinity College, Toronto, is well known to students of the New Testament as the author of a provocative commentary on 1 Peter, and the exegete of Ephesians in the Interpreter's Bible series. He has now turned his attention to the Pauline corpus, and provides the commentary on Philippians as the fourth volume in the series Black's New Testament Commentaries.

In a relatively slender volume (some 174 pages, of which 16 pages are devoted to an important excursus by Prof. E. R. Fairweather in which he passes the Kenotic theory of Christology under penetrating and critical review) there is compressed a wealth of material which might well have been expanded into a book of much larger size. There is a profusion of bibliographical detail, not only in the section headed Bibliography (10 pages), but scattered *passim* throughout the work. This feature will make the commentary of permanent value to the specialist and to theological students whom the author has had in mind. It is a pity, therefore, that a good number of the references are to works which will be most difficult of access (see, for example, the reference cited on p. 132).

On the controverted questions of the Epistle's unity and provenance, Prof. Beare states his conclusions clearly. He envisages the Letter as a composite document composed of three elements: a letter of thanks, acknowledging the Philippians' gift by Epaphroditus (4. 10–20); the section 3. 2–4. 1 is taken as an interpolated fragment which denounces the false teaching of the Jewish missioners and the

antinomianism of Gentile Christians, and may be directed to some other church than Philippi, as J. H. Michael earlier proposed; the remaining verses (1. 1–3. 1, 4. 2–9, 21–23) which make up the framework of the Epistle are regarded as forming the last of Paul's extant letters, and, in a sense, his farewell message to the church militant on earth. The dating, therefore, is at the close of the apostle's life while he was a prisoner at Rome.

The cut and thrust of debate over the provenance of the Epistle is outlined, with the claims of a Caesarean and Ephesian origin succinctly stated. The matter is really a balance of probabilities, and Prof. Beare can find no cogent reason for disbelieving the "ancient hypothesis" that Philippians was written from Rome. Full bibliographical references are given to the writings of Deissmann, Duncan and Michaelis (whom the present reviewer finds very cogent in his advocacy of Ephesus) for those who cannot share the commentator's view at this point.

One of the outstanding *cruces interpretum* of New Testament interpretation is the Hymn of Phil. 2. 5–11, especially since the publication of E. Lohmeyer's brochure and commentary. Prof. Beare confesses his debt to Lohmeyer, whose *Formanalyse* he regards as "wholly convincing"; and this in spite of the corrections offered by Cerfaux and Jeremias. There is "nothing specifically Jewish" about the language and the picture of Christ is set against "a Hellenistic, non-Jewish background". But we may raise a query here in the light of convincing demonstrations of linguistic and theological connexions between the Hymn and Old Testament teaching about Adam and in the "Servant of the Lord" poems.

On the matter of the authorship of Phil. 2. 5–11, the author breaks new ground with the suggestion that the Hymn is neither Pauline nor pre-Pauline; but owes its origin to an unknown Gentile writer who came under Pauline influence during the apostle's lifetime. Paul accepts his composition with his *imprimatur* by including it in his Epistle.

There are many things which might be said in illustration of Prof. Beare's treatment. Even where he fails fully to convince, he is always scintillating and forceful; he is everywhere learned (but never obscure) and at times helpfully devotional, as in his exposition of Paul's teaching on Prayer at 4. 6, 7. This is a book in which the reader will learn from every page.

Ralph P. Martin.

London.

Dogmatics. By Hermann Diem. Translated by H. Knight. Oliver and Boyd. 30s.

Jesus the Lord. By D. Karl Heim. Translated by H. P. van Dahlen. Oliver and Boyd. 18s.

The study of Christian dogmatics has not been much honoured in the Anglican tradition. Our older seats of theological learning, with

their emphasis on literary and historical criticism and their preference for a historical approach to doctrine, seem to reflect a nineteenth-century attitude which stopped short of dogmatics; while the younger divinity departments, walking delicately with undenominational rectitude, can scarcely depart from this academic Agreed Syllabus of critical orthodoxy. And so the teaching of theology proper is largely confined to the theological colleges, where the hard-pressed staffs can hardly be expected to cover much more than the basic requirements of G.O.E.

The pattern of university teaching has great influence on the direction of theological thought, and it is no coincidence that this translation of Prof. Diem's formidable work should be published not in England but in Scotland. Dogmatics to-day, for those who are dissatisfied with dogmatics in the past, has great problems to surmount. Existentialism raises the whole question of the meaning of history for Christian thought and even the very nature of dogmatics itself. Historical and literary criticism of the Bible demands re-thinking about the canon and a reconsideration of the inspiration and unity of Scripture. Conflicting schools of biblical exegesis show the need of a scriptural norm for dogmatics. The historical scepticism of form critics focuses attention on the *kerygma,* and this in turn raises questions about the relationships between apostolic witness, tradition, teaching and doctrine.

All these matters and much else are discussed by Prof. Diem of Tübingen in a major and important work. One special problem is isolated, namely, "the meaning of the historical Jesus for the preaching and doctrine of the Church". Diem reviews and criticizes many Continental theologians, especially Barth (with whom he has quite a lot in common), Bornkamm, Bultmann, Ebeling, Gogarten, Kümmel, and Rengstorf. For those who wish to keep abreast of Continental thought, this volume could be useful.

Although an important book, it is difficult to read. This is not merely because German theological thought-forms are so different from our own. Diem's criticism of others stands out more clearly than his own constructive thought, and, when his own viewpoint is uncovered, it is seen to involve him, as much as those whom he criticizes, in circular arguments with an appeal to a particular form of religious experience. Diem eschews liberalism in any form whatsoever. Christianity for him is the response of faith to the proclamation of the Scriptures as they "wish to be understood". The Tübingen of to-day must be seen against the backcloth of the old Tübingen tradition of Baur. Continental liberalism in the past so diluted the Gospel that the contemporary reaction seems to tear asunder the essential unity of all human experience and so to produce a sub-personal Christianity. Diem is preoccupied with *kerygma,* proclamation, preaching. . . . This emphasis on preaching, so typical of Continental Protestantism and presumably derived from its liturgical tradition, seems to produce a lopsided theology which is concerned only with man's *conscious* response to God's gracious action in Christ. Diem does not mention sacraments once.

Jesus the Lord is a more straightforward work in the German tradition of radical personalism. I am reminded of Dr Austin Farrer's remark in his Bampton Lectures: "When Germans set their eyeballs and pronounce the terrific words 'He speaks to thee', I am sure that they are saying something, but I am still more sure that they are not speaking to my condition." This is the second volume of a tetralogy written by Karl Heim (also of Tübingen) and first published in Germany some years ago. (*God Transcendent* is the title of the first volume.) Heim takes the *Führerprincip* from politics, applies it to theology, and attempts to show that Jesus as our Leader provides us with the most satisfying Christology. It does not. D. M. Baillie included a brilliant critique of the original German volume in his *God was in Christ* (pp. 98–105). I cannot improve on his closing sentences: "It [the book] betrays a highly original and often penetrating study of the New Testament, and it breathes a truly Christian devotion to our Lord. But all this is much better than its distinctive Christological theory which has been vitiated by the unhappy choice of the 'Leadership' category as its central principle."

Hugh Montefiore.

Gonville and Caius College,
Cambridge.

The Man-Woman Relation in Christian Thought. By D. S. Bailey. Longmans, 1959. 30s.

Dr Sherwin Bailey has written a clear, balanced and fascinating account of Christian ideas on the man-woman relation. The greater part of the book is a historical survey of the problem. After two brief introductory chapters on the New Testament and its background it falls into three sections: the patristic age, the medieval western Church, and the Reformation and seventeenth-century Anglicanism. Each of these is masterly in its organization of a complex variety of themes into a lucid but detailed narrative. A more comprehensive index would, however, be helpful.

Except for the sympathetic account of the seventeenth-century Anglican divines the story makes gloomy reading; but it never becomes entirely depressing because of the objective way in which it is told. The author never tries to hide the wrong-headedness, to our way of thinking, of some of the great Christian thinkers, but nor does he lapse into polemic against them. The Fathers and the Schoolmen emerge not as preposterous and obtuse theorists but as human beings solving genuine problems in ways which to them seemed sound.

The next chapter, "The Tradition To-day", is tantalizingly compressed. It suggests many pressing problems, practical and theoretical, each of which would merit lengthy discussion. One begins to feel that the book has been an admirable historical prolegomenon to a study of the whole question which the author has left himself only one more chapter to write. It is therefore a considerable achievement that by the end of the final chapter this feeling has largely abated. In

forty pages Dr Bailey sets out his positive view, with a detailed account of its Old Testament basis and a discussion of some practical consequences. He maintains that God created Man as a dual being, a "bi-personal male-female unity",[1] and that whatever the priestly author in Genesis meant by the "image of God" the most fruitful way for a Christian to understand it is that Man, as essentially a "being-in-relation", is an image of the Trinity. Just as God is not a solitary Being, but a Unity of Persons, so men and women find their true nature in union with one another.

This gives a noble view of marriage and one which is very congenial to us to-day. Many questions naturally arise, of which there is only space to mention two. First, one would be grateful for further discussion of how this theory of marriage would fit into a theory of personal relationships in general. If Man is simply a dual being we may find that instead of the old "double standard" exalting virginity we have the converse, a theory in which no bachelor or spinster can be a complete person. I would suggest tentatively that the Trinitarian analogy might be taken up here: just as God's love does not stop at Three Persons, so Man's is not meant to rest in a duality but to form an expanding system of positive personal relationships.

Secondly, if Dr Bailey is right, practically all Christian thinkers almost from the beginning fell into serious error about the man-woman relation. Yet it was these people whom we have to think so profoundly wrong about sex who transmitted the Gospel to us. We must ask what right we have to believe part of their teaching and reject another part, and we need to be very sure that we are not simply prejudging either or both of these questions according to what we want to think. It is much to be wished, therefore, that Dr Bailey would elaborate in more detail the New Testament as well as the Old Testament basis for his view, and especially that he would discuss more fully what Christ himself taught. He gives many indications[2] that the distortions are indeed distortions, but one would be glad of a more complete defence of his theory as specifically Christian.

These questions are not intended as criticisms but rather as an appeal for future amplification of a most profound and hopeful view.

L. H. Oppenheimer.

Oxford.

The Philosophy of Whitehead. By W. Mays. Allen and Unwin. 25s.

In a recent review (Theology, December 1958) of Dr Ivor Leclerc's *Whitehead's Metaphysics* I suggested that this otherwise admirable *Introductory Exposition* did not sufficiently stress the hypothetico-deductive nature of Whitehead's philosophic method nor how

[1] P. 271.

[2] E.g. pp. 10, 17–18, 20, 48–49, 155–6.

much it owed to the postulational method perfected by no one more than by Whitehead himself in his earlier works. The appearance in the Muirhead Library of Philosophy of Dr Mays's book is therefore doubly welcome; for a major aspect of his purpose in writing it was to emphasize the importance of the less well-known paper "On mathematical concepts of the material world" (*Phil. Trans.*, 1906) and to develop the view that it "probably gives a much clearer insight into Whitehead's later philosophy than the many analogies that have been drawn between his work and such philosophers as Plato". Indeed, even earlier than that great paper, in his first book, *A Treatise on Universal Algebra* (1898), Whitehead had claimed that "a science is gradually being created which by reason of its fundamental character has relation to almost every event, phenomenal or intellectual, which can occur". Dr Mays's book is largely a development of his view that "we need to indicate the similarity of the proposed calculus . . . with the endeavour of speculative philosophy to frame a system of general ideas in terms of which all our experience can be related". To this task Dr Mays comes particularly well equipped, since he has played an important part in familiarizing British readers with the work of Jean Piaget, whose application of deductive theory to the psychology of learning resembles Whitehead's broader aim. Dr Mays's critical inquiry is divided into two parts—*The Structure of Whitehead's Philosophy*, in which he is concerned with the logical framework, and *The Dynamics of Whitehead's Philosophy*, in which he examines Whitehead's "interpretation", in relation to experience, of the terms of the polyadic relationship involved in the former. He refers frequently to Whitehead's interesting notion of the "vectoriality" of experience, and in a particularly valuable correction of some misunderstandings of the *method of extensive abstraction* draws attention to the partial anticipation of this in the *interpoints* of the paper of 1906.

Despite Dr Mays's dialectical fair-mindedness, one cannot escape the feeling that in seeking to redress the balance in relation to Whitehead studies he has been a little too free with the use of such expressions as "what Whitehead is really saying" (pp. 64, 74, 127, 131, 175, 187). I will leave theologians to deal with what seems to me a very one-sided version of Whitehead's views on God; space allows for only one example of what I mean: "Whitehead's attempt to bridge the gap between matter and mind seems to have failed" (p. 234). To put the matter thus, however cogent the argument, is surely an example of that "misplaced concreteness" against which the whole Whiteheadian philosophy is a sustained protest. Moreover, it was in the reformulation of such apparent dichotomies that Whitehead's amazingly honest phenomenology was at least as important as his logical architectonic.

Dr Mays's book is complementary to Dr Leclerc's only in approach. Though no symbolic apparatus is employed, it demands of the reader not only a familiarity with Whitehead's works but at least some appreciation of the aims and structure of modern logic. The author's mastery of the literature is, however, reflected in the lucidity of his

style: it is a pleasure to find a work of such close reasoning which may be read with so little sense of strain.

William P. D. Wightman.

University of Aberdeen.

Facts and Figures about the Church of England. Prepared by the Statistical Unit of the Central Board of Finance. Church Information Office. 4s. 6d.

This is a plain book . . . in both senses. The cover reminds one too much of a certain type of parish magazine and the close-packed figures in small type, running across a wide page, are hard to read. Figures of area and population, where few people require great accuracy, could be stated in round figures in several of the tables. Some of the tables are too inclusive and should be divided: for example, the left- and right-hand halves of Table 16. Rather fuller footnotes would be welcome if they helped one to make cross-references and connexions between different tables. For example, the total number of deacons ordained in 1954–8, according to Table 16 was (by my addition) 2,367: according to Table 18 it was 2,376. Reference to Table 21 indicates that the "missing" nine clergymen are indeed clergymen whose whereabouts were unknown at 31 December 1958. Incidentally, Tables 16 and 18 both include ten clergymen who have died or renounced their orders. There seem, therefore, to be ways in which the next issue could be made both less plain and also plainer.

This critical note comes first, however, in order to get it out of the way. These are minor points arising out of the hope that what is of great value will be perfected. Most people do not expect to enjoy statistics for their own sake: the introduction rightly describes these ones as "solid blocks of accurate figures"; but human nature takes more easily to the grand, unsupported generalization! One hopes that future issues will temper the wind by making the facts and figures as easy to be read and grasped by non-statisticians as possible.

These "solid blocks of accurate figures" will obviously be of service to our administrators, but it is precisely because they can also be useful and interesting to ordinary parochial clergy that one hopes for a clearer, even if more expensive, layout.

It can do nothing but good that the parochial clergy should be helped to a broad view of the Church's work, against which they can measure the work of their own parishes. Most of the tables can be used in this way: Table 30, showing the proportions of the population making their Easter Communion, is a case in point; the financial tables in Section F are another.

Some aspects of day-to-day pastoral work are illuminated. Table 28 and Diagram VI. Any parish priest might ask himself whether he takes enough care and is sufficiently competent in marriage preparation in view of the fact that half the married couples in the nation

are wed in church. He might also ask himself whether poor marriage preparation has contributed to the downward slope of the top graph in Diagram VI.

Obviously, this book will be of great service to the parochial clergy in their teaching about the Christian Stewardship of Money.

It is less easy to see how the book would be of direct use in the hands of the laity as a whole, because the vast majority have not sufficient knowledge of the administrative set-up to appreciate the significance of the figures. But it will help the clergy and others to "answer some of the simple and obvious questions that people ask about the Church" (Introduction, p. 3). A surprising proportion of the questions one is asked in the "local" are of just that kind, and this book gives one the means of answering them, not merely in the context of local circumstances and personalities, but against the background of the whole Church. "The clergy are a bit too old to keep up with modern ways, aren't they?" See Diagram III. "That's the second quid I've given you since Christmas, Vicar. Don't you think churchgoers should pull their weight more?" See Table 46. "Can't think why you want such a lot of money, Vicar." See Table 41. One feels that this book could enable the clergy to answer such questions on the national rather than the parochial level, and, in so doing, to suggest that the Church of England is something more than "our parish with a lot of others somewhere else".

It is welcome news that information about clergy stipends may be included in future issues, as this matter above all others needs to be lifted above the level of local affairs.

The Board makes it clear that this first publication is only a beginning. In some respects it represents the collection and arrangement of information which is less important for its own sake than as a foundation for new ventures. They are to be congratulated on what they have already achieved, and it is to be hoped that the clergy and lay officers of the Church will be impressed and will give their full co-operation in compiling whatever further returns and forms may be required in later stages of the work.

It is to be hoped that the methods which have, in this first issue, demonstrated their usefulness, may be applied to the more personal and pastoral aspects of the Church's work at a later date. My article in the August–September 1959 issue of THEOLOGY included a plea for such an analysis of parochial methods. Several tables in this book provide general information which is relevant here, but it would be interesting to see how far statistical analysis (presumably based on information collected by something in the nature of a Gallup Poll) can elucidate pastoral problems and give guidance in satisfying pastoral needs. There may be other directions, too, in which the work of the Statistical Unit can (and we hope it will) develop.

P. D. HEWAT.

GRANTCHESTER.

SHORTER NOTICES

AMOS AND MICAH. By John Marsh. Torch Bible Commentaries. S.C.M. Press. 8s. 6d.

ISAIAH 40–66. By S. Clive Thexton. Epworth Preacher's Commentaries. Epworth Press. 12s. 6d.

The prophet Amos is a good way of entry into the Old Testament, and Dr Marsh's commentary on Amos and Micah is a good book for the parish clergyman to buy for lending to the layman who cannot make anything of the Old Testament and does not know where to start. He is particularly skilful in threading a way through the difficult book of Micah and showing that it can make good sense. No doubt he would not expect the agreement of all with every detail of his comment and interpretation. It is rather too mild a comment on Micah 5. 15—"And I will execute vengeance in anger and fury upon the heathen, such as they have not heard"—to say that the use of this verse "retains elements that need purifying". There is surely not necessarily any contradiction between Micah 5. 7 and 5. 8; cf. 2 Sam. 17. 12. When he ascribes the prophecies in Micah, which were clearly not spoken by him to "Micah's disciples of a later period", possibly he does not expect this to be taken quite literally, as if there was a specific school of Micah which put together the whole book of that name. It comes as a shock to an Anglican to find set out as parallels Amos and Amaziah, the Confessional Church and the Nazis, and the early Congregationalists and the Elizabethan Church. This is a worthy addition to the Torch Series.

Mr Thexton's commentary on Isaiah 40–66 is first rate and excellently fulfils the purpose for which it was written. The homiletic and expository sections are particularly good, and the preachers for whom the book is intended will gain something of enormous value by working through it carefully and prayerfully with their R.V.s. Going through these chapters with R.V., R.S.V. and Kittel and Mr Thexton leaves no doubt of the need for the new translation of the Old Testament. A tiny slip! According to the Methodist Hymn Book it was John Newton and not Charles Wesley who wrote the lines quoted at the bottom of page 25.

D. G. HILL.

PAPWORTH EVERARD RECTORY,
CAMBRIDGE.

THE BIBLE SPEAKS. By Robert Davidson. Skeffington, 1959. 10s.

The Bible claims to be the record of God's revelation of himself to man. This claim is so important that it imposes upon each individual person the necessity of deciding whether or not it is true, but a satisfactory decision can be reached only if people are clearly aware of what the Bible really says. *The Bible Speaks* is an attempt to meet this contemporary need for knowledge and understanding of biblical thought.

It is a book which can be recommended without hesitation to those Christians who are concerned to have a better grasp of the scriptural basis of their faith, and the interested non-Christian, also, will find it stimulating and challenging. The biblical ideas are presented in an interesting way and with admirable lucidity, and their relation to our own habits of life and thought is incidentally emphasized in the course of the argument. The relevance of the Old Testament is clearly demonstrated, and also the essential connexion between the Old Testament and the New. Moreover, the topical method of arranging the subject matter will enable those studying individual books of the Bible to see their relation to biblical thought as a whole.

The only chapter which leaves the reader with a sense of dissatisfaction is the one dealing with the New Testament doctrine of reconciliation. It is implied that, since the categories of thought used were those of the first century, they may be regarded simply as extraneous illustrations of a truth which to-day is to be understood in other terms. The result is that, while the reader is shown quite clearly what God is said to have done through Christ, he remains somewhat at a loss to understand how this reconciliation was actually accomplished. For the New Testament writers, sacrificial terminology helped to explain not only what God had done but also, in some measure, how he had done it. If the terminology is ultimately irrelevant, both Christian and non-Christian readers will feel the need of some positive re-interpretation of New Testament teaching to replace it.

A few small criticisms suggest themselves in conclusion. It is doubtful whether one can be absolutely certain that in Hebrew sacrifice "it was not the death of the victim which was effective" (p. 178). Perhaps some better way could be found of introducing such terms as "anthropomorphic" and "cosmologies" than the slightly condescending phrase "we call", and it seems hardly necessary, once the meaning of "atonement" has been explained, to continue to write the word as "at-one-ment".

M. E. Thrall.

Girton College,
Cambridge.

The Acts of the Apostles. An Historical Commentary. By E. M. Blaiklock. Tyndale New Testament Commentaries. Tyndale Press. 9s. 6d.

The First Epistle to the Corinthians. By W. G. H. Simon. Torch Bible Commentaries. S.C.M. Press. 10s. 6d.

Studies in the Sermon on the Mount. Vol. I. By D. Martyn Lloyd-Jones. I.V.F. 15s.

New and Living Way. An Explanation of the Epistle to the Hebrews. By Antony Snell. Faith Press. 18s.

With regard to the first two books, four contrasts suggest themselves. (1) Dr Blaiklock's authorities are mostly pre-1914, Sir William

Ramsay occupying chief place. The Bishop of Llandaff's commentary breathes the atmosphere of recent work on Paul, especially J. A. T. Robinson's *The Body*. (2) Dr Blaiklock emphasizes Paul's debt to Hellenism (pp. 30 f., 80). Bishop Simon stresses his Jewish background (pp. 16 f.), and recent research (e.g. that of W. D. Davies, to which he does not allude) indicates that he is more correct. (3) Dr Blaiklock glosses over critical difficulties. Differences between Acts and Pauline Epistles (e.g. Acts 15 and Galatians 2, p. 112) do not worry him. He never moots the possibility of non-Lucan authorship, and finds medical language everywhere. The North Galatian is almost forgotten (pp. 104, 122). The Bishop of Llandaff, however, faces such critical questions; he accepts, for instance (though here the reviewer parts company with him), R. P. C. Hanson's version of the tripartition of 2 Corinthians. (4) Dr Blaiklock is more attentive to history and background; Bishop Simon to theology. In short, this Tyndale Commentary has an old look, the Torch Commentary a new one.

The out-dated approach of Dr Blaiklock's commentary detracts from its value. Admittedly, old authorities like J. R. Lumby (1885) and R. J. Knowling (1900) can still teach us, but even a minor commentary should not neglect *The Beginnings of Christianity*, edited by Foakes Jackson and Lake, not to mention the work of Wilfred and John Knox. Nevertheless, this volume is anything but dull. Dr Blaiklock is good on classical background and linguistic points, as one would expect in the Professor of Classics of Auckland University. The introductory section on "The World of the Book" is helpful, and the part on the Pharisees well done. At times he is far from illiberal (pp. 57, 81). This is a readable introduction to Acts, but should be speedily followed up by the study of another commentary, like that of C. S. C. Williams, to remove the impression that the book is unproblematical.

The Bishop of Llandaff endeavours to make 1 Corinthians relevant to-day and to show how the troubles at Corinth arose from an inadequate theology. On the whole he is fairly successful. The Introduction of 36 pages covers much ground, but the sections could have been put in a better order. One would have expected a fuller treatment of the religious background of the Corinthians or, at least, some direction to literature on the subject, seeing that the converts tended to treat the Christian faith as a mystery religion.

For Dr Lloyd-Jones the Sermon on the Mount is not a New Law delivered by the Second Moses, nor is it merely the clarifying of the Old Law which had become obfuscated by Pharisaism. It is rather a description of the character of Christians who have accepted the implications of the Beatitudes which, he feels, have been too often neglected in interpreting the Sermon. Christ's words are not to be "applied mechanically or by rule of thumb" (p. 28), as the preachers of the Social Gospel (p. 13) and Tolstoy (pp. 275, 285) imagined. The Sermon consists of working principles rather than laws. Vol. I expounds Matt. 5 in thirty addresses. They were delivered on successive Sunday mornings at Westminster Chapel, taken down in shorthand

and published only after "pressure" and with "a minimum amount of correction and alteration". Each lasted about forty minutes. They are good examples of expository preaching. The preacher's personality obtrudes enough to show us that he is a definite Evangelical, frowning upon "Catholic types of religion" (p. 216), and failing to understand monasticism or casuistry. He directs himself to the converted or "reborn". He presents Christianity in a very individualistic light, in spite of his statement that Christ died "that a new people might be formed" (p. 297). He does not think that the Church as a body should express its opinion on social, political, or economic questions: these are concerns of "private Christians" (Chapter XIV). The Sermon on Divorce (Chapter XXIV) does not mention the possibility that the Matthaean exception may be non-dominical. It is only fair to say, however, that these sermons are clear and readable and often very sensible. They contain some good analyses. Typographically the book is well produced.

Fr Antony Snell's *New and Living Way* is easily the most valuable of these four books. In this exposition of the Epistle to the Hebrews he takes the more usual line (against Moffatt and E. F. Scott) that it was written to Jews. Most of us will agree with him, though we are less likely to accept his further suggestion that the author was Barnabas and that it was written to Jews in Cyprus. Fr Snell sees the theology of the Epistle as thoroughly Hebraic. "The Alexandrian idea of two worlds is indeed used in some parts of the Epistle, but the theological scheme to which it is applied is emphatically not that of Philo, or of any kind of Hellenized thought" (p. 37). This is a scholarly work, a labour of love, in which the author has made good use of all the available literature, including recent commentaries of W. Manson, C. Spicq and J. Héring, though he has found that of E. Riggenbach the most useful. It is written so as to be of use to the Greekless and pp. 47–52 give an explanation of the more important Greek words. There is a translation "which has no literary pretensions, but is meant to convey the meaning of the Greek as unambiguously as possible". As an Appendix there is a useful discussion of the word "blood" in biblical thought. This book will deservedly become a necessity to students beginning to wrestle with this wonderful Epistle.

Alan M. G. Stephenson.

Theological College,
Lichfield.

The Christian Faith and Non-Christian Religions. By A. C. Bouquet. Nisbet. 25s.

The Comparative Study of Religions. By Joachim Wach. Columbia University Press. (O.U.P.) 36s.

Dr Bouquet's name is well known as that of a scholarly but popular exponent of the great religions of the world. This latest volume, which ranges far and wide—one must say, too far and wide—

over the subject, sums up a lifetime's study and research. Its thirteen chapters are almost miniature books, full of interesting facts, ideas and discussion; but their very diffuseness prevents the work from having much cohesion. After preliminary chapters on the intellectual presuppositions necessary to a systematic study of religions, on religion before and after what Jaspers calls the "axial age" of 800–500 B.C., and on the diffusion of religion, Dr Bouquet devotes two chapters to the rise and expansion of Christianity. Next he turns to a short dissertation on the doctrine of the Logos, one of the most valuable parts of the book; and from there he proceeds to Islam, to resemblances and differences between religions, to indigenization, and to the modern world situation and Marxism. A concluding section includes a summary of some twenty-three nineteenth- and twentieth-century views of religion, some important, some unimportant. The brief epilogue, like the introduction, is intended to acquaint us with the author's personal position. The book abounds in anecdotal footnotes and has no index: the latter defect is serious, in view of the mass of material which is concentrated in these 430 pages.

The Comparative Study of Religions is the last book by the late Dr Joachim Wach of Chicago. Published posthumously and edited, with a biographical introduction, by Dr J. M. Kitawaga, a pupil of Wach's, it summarizes the author's distinctive eirenic approach to this ever-fascinating subject. Although a German by origin, Wach writes in a far better English style than does Bouquet but with less clarity. Wach is a more creative writer: he realizes to a deeper degree the profound problems underlying *Religionswissenschaft,* philosophy and theology, and attempts a solution. Whether his attempt is convincing or not, it is clear that Wach, by his personal teaching perhaps more than by his writing, made an indelible impression upon his disciples.

These two books inevitably raise the fundamental difference between the study of religions and theology. Can the one ever lead to the other? Both Bouquet and Wach strive valiantly to provide an answer; but they leave the reader with the conclusion that a transition between being a student of religions and being a religious man can only be made by accepting some kind of religio-philosophical idealism. Wach taught a principle of the plurality of religions: he regarded Christ, the Buddha and Muhammad as "universal options". He asks, "Should we not respect a Westerner who, out of conviction, turns Buddhist or Moslem higher than a *soi-disant* 'Christian'?" Most would agree; yet this in no way helps us in our quest for the truth of religion. Perhaps the idealist interpretation of religion will regain ground in the near future; but, if it does, we should not forget the fact that such a viewpoint in effect denies the claim of certain religions, Christianity pre-eminent among them, that they stand not on certain ideas but on certain historic events. There is nothing particularly new in all this. The comparative study of religions adds little to traditional natural theology; but it parts company with theology when the word "faith" enters in. For the Christian faith is a com-

pelling divine gift: for the uncommitted student of religions faith is still a matter for discussion.

D. W. Gundry.

University College of North Wales,
Bangor.

The Preacher's Calling to be Servant. By D. T. Niles. Lutterworth Press, 1959. 12s. 6d.

"In these Warrack Lectures we shall seek to consider not so much the task of preaching as the calling of a preacher" (p. 17). The reader is thus warned at the outset that he will turn to this book in vain for tips on the technique of preaching, or for the latest analysis of the "problem of communication", or indeed for the theology of preaching. Dr Niles is entirely concerned with the preacher, with his personal inner life, with his discipleship of his Lord, and with his relationship with his fellow-Christians. All this he sees epitomized in the calling of the preacher to be the servant. "We are preachers not because God has called us to be preachers but because God has called us to be servants" (p. 44). The theological heart of this approach lies in the third lecture, where Dr Niles bids the preacher link his vocation as *διάκονος* with the *διακονία* of Christ.

A result of this approach is that these "lectures" are in fact sermons addressed to preachers. As such they are very good sermons, but—like all sermons—tend to be monotonous and repetitive when committed to the printed page without the presence of the speaker to inspire. These are sermons of a very personal quality, and the depths of the spiritual insight of the preacher can be illustrated from his handling of the theme of the shepherd and the sheep (pp. 56 ff.) or from his devotional commentary on John 17, which forms the content of Chapter 4. Incidentally, it is refreshing to have a book on this subject written by an Asian Christian, who takes his illustrations from the problems and happenings of the Asian Church.

Although these lectures were addressed to preachers, they may be read with great profit by all Christians, for there is little in them which is exclusively for the preacher. They contain a wealth of material for meditation and self-examination.

Paul A. Welsby.

Copdock,
Ipswich.

The First Epistle General of Peter. By Alan M. Stibbs. Tyndale Press. 8s. 6d.

This volume deserves high praise. The Introduction deals thoroughly (54 pages) with authorship, date, place of writing, destination and other matters. This is followed by a useful analysis, then 100 pages of Commentary, ending with a summing-up of the teaching of the Epistle.

As the Greek words are transliterated those who do not know Greek can profitably study it. The Commentary is based on the text of the A.V., but this affords many opportunities to point out the superiority of the subsequent translations both of the R.V. and the R.S.V. A prominent feature is the author's emphasis on personal religion. He writes of our "direct personal relation" to Christ Jesus. He points out that "he careth for you" "expresses a belief which is distinctive of Christianity and of biblical faith". Other religions are mostly occupied in trying to induce God to care.

The author's explanation of our Lord's descent into Hades does not agree with the traditional interpretation. He thinks that "the spirits in prison" are evil spirits or fallen angels. Masterman maintains that Christ went there to preach the gospel of reconciliation to those who had died before the Atonement, thus agreeing with Ignatius, Justin Martyr, Irenaeus and Tertullian. Although 4. 6 has been called "the most difficult text in the Bible", its meaning is surely made clear if those mentioned in 4. 19 are regarded as the same people in 4. 6.

Another variation in interpretation occurs in 4. 8. Stibbs points out that it is not scriptural to say that our deeds of kindness cover *our* sins, therefore the text refers to the sins of others. It is only through the Sacrifice of the Cross that man can obtain forgiveness of his sins. Masterman quotes "a multitude of sins are forgiven to the man who loves", while he himself prefers the expression "love is blind to the faults of others".

The last section sums up the teaching of the whole epistle on the Trinity, the People of God, the meaning of suffering and the inevitability of the Judgment of God.

O. J. Hogarth.

Pietermaritzburg.

BOOK NOTES

Prayer Book Activities by N. J. Bull (S.P.C.K., 7s. 6d.) contains a most attractive scheme by means of which young people can learn about the Book of Common Prayer, compiling their own illustrated note book on the subject as they go along. *Go, tell my brethren* by G. H. Stevens (Olive Press, 3s. 6d.) is a short popular history of Church Missions to the Jews from 1809 to 1959. *Stories and Prayers at Five to Ten* (fifth series), edited by Richard Tatlock (Mowbrays, 3s.) is a further selection of 34 stories which were broadcast at "Five to Ten" in the Light Programme. Many of them are of missionary interest. Each takes only about two minutes to read: they will be welcome to parents and others who are called upon to read stories to children. *Think on These Things* by Francis L. Wheeler (S.P.C.K., 17s. 6d.) contains readings, written by the author, for the principal commemorations of the Christian Year, based on Scripture and the Liturgy. They are intended for spiritual reading in private, but we should have thought that in some places they might also be read as homilies in place of a sermon or address. *The Last Pharisee* by Joshua Podro (Vallentine, Mitchell, 16s.) is a biography of Rabbi Joshua ben Hananyah (A.D. 35–125). Robert Graves, who collaborated with Mr Podro in *The Nazarene Gospel Restored* (see Theology, March 1954, pp. 106 f.), contributes a foreword. *The Dead Sea Community: its origin and teachings* by Kurt Schubert (A. and C. Black, 12s. 6d.) is described by the publishers as "the first practical

guide of unimpeachable academic quality" to the subject. This implies an unwarrantably severe judgment on many of the scholars who have already written books about the Dead Sea Scrolls. Dr Schubert is Professor of Jewish Religion and Culture in the University of Vienna. He identifies the Qumran sect with the Essenes. His book takes its place worthily among the numerous introductory works that are already available. Three sermons preached in Chichester Cathedral in July 1958 have been published as a pamphlet, entitled *The Anglican Tradition* (S.P.C.K., 2s.). The Rev. M. B. Dewey deals with Theology, the Dean of Winchester with Authority, and Prof. Ratcliff with Worship. Useful for the tract case in the West End.

BOOKS RECEIVED

(*Mention here neither implies nor precludes subsequent comment.*)

BURNS AND OATES: Jacques Leclercq, *Christianity and Money* (7s. 6d.).

CALIFORNIA UNIVERSITY PRESS (C.U.P.): Lily B. Campbell, *Divine Poetry and Drama in Sixteenth-Century England* (35s.).

CAMBRIDGE UNIVERSITY PRESS: Dorothea Krook, *Three Traditions of Moral Thought* (30s.).

CHICAGO UNIVERSITY PRESS (C.U.P.): W. R. Harper; revised by J. M. Powis Smith, *Elements of Hebrew by an Inductive Method* (11s. 6d.), and *Introductory Hebrew: Method and Manual* (13s. 6d.).

CHRISTIAN LITERATURE SOCIETY (SERAMPORE): Carol Graham, *The Meaning and Practice of Prayer* (Re. 1.50).

CHURCH BOOK ROOM PRESS: D. B. Knox, *Justification by Faith* [a lecture delivered in Sydney University] (1s. 6d.).

JAMES CLARKE AND CO.: J. McLeod Campbell, *The Nature of the Atonement* [photographic reprint of a classic work, with a new introduction by E. P. Dickie] (17s. 6d.).

EDITIONS DU SEUIL: Jean Meyendorff, *Introduction à L'Étude de Grégoire Palamas* (n.p.).

FABER AND FABER: Erik H. Erikson, *Young Man Luther* (25s.).

HERALD PRESS (ARBROATH): E. C. Hudson, *Some Introductory Notes on the Early Church in Asia Minor* (5s.).

HIGHWAY PRESS: Max Warren, *Tell in the Wilderness* (2s. 6d.).

LUTTERWORTH PRESS: J. S. Lawton, *Miracles and Revelation* (37s. 6d.); Jessie M. Trout, *Kagawa, Japanese Prophet* (2s. 6d.); Leslie and Winifred Brown, *The Christian Family* (2s. 6d.).

METHUEN: F. A. Lea, *The Life of John Middleton Murry* (30s.).

NELSON: Thomas Ohm, *Asia Looks at Western Christianity* (25s.).

NISBET: W. Norman Pittenger, *The Word Incarnate* (21s.).

OXFORD UNIVERSITY PRESS: Philip Sherrard, *The Greek East and the Latin West* (25s.).

S.C.M. PRESS: Walter Leibrecht (Ed.), *Religion and Culture* (45s.); Eveline Holmes, *Friendship* (6s.); D. G. Miller, *The People of God* (8s. 6d.); P. D. Devanandan, *The Gospel and Renascent Hinduism* (4s.); R. K. Orchard, *Out of Every Nation* (5s.); Gabriel Hebert, *God's Kingdom and Ours* (10s. 6d.).

SKEFFINGTON: Eugene Rolfe, *The Intelligent Agnostic's Introduction to Christianity* (21s.).

S.P.C.K.: P. F. Anson, *A Monastery in Moray* (30s.); Harry Blamires, *Kirkbride and Company* (15s. 6d.); F. C. Synge, *Hebrews and the Scriptures* (7s. 6d.); Hubert Northcott, C.R., *Man, God, and Prayer* [new edition: see review in THEOLOGY, September 1954, p. 352] (6s.); John Burnaby, *Is the Bible Inspired?* [first published by Duckworth in 1949: now included in "Seraph" books] (4s. 6d.); J. C. Gill, *The Ten Hours Parson* (30s.); Douglas Webster, *Into all the World* (5s.).

SUNDAY TIMES: *The Little Book of Sermons* [52 short sermons reprinted from the *Sunday Times*] (6s.).

VISION PRESS: George B. Vetter, *Magic and Religion* (50s.).

INDEX TO VOLUME LXII

JANUARY TO DECEMBER, 1959

PAGE

ACKROYD, P. R. 97
Ad Episcopum 179, 350, 466
ALLCHIN, A. M. 105
Anglican Presbyterian Relations in Scotland 141
Assistant Curates, The Case of 222, 348, 464

BAKER, T. G. A. 147
Bathurst, Henry 461
BENNETT, F. 46
BEST, G. F. A. 226
BEZZANT, J. S. 446
BICKERSTETH, J. 24
Book Notes 85, 129, 174, 218, 261, 305, 486, 528
BOOK REVIEWS and SHORTER NOTICES:
Abba, *Nature of Authority of the Bible* (B. Lindars) 359
Ackroyd, *People of the Old Testament* (B. Lindars) 359
Adams, *Articles of Thy Belief* (W. W. S. March) 213
Allan, *Letter to the Ephesians* (D. W. Allen) 356
Allchin, *The Silent Rebellion* (W. O. Chadwick) 207
Altrincham, *Two Anglican Essays* (P. McLaughlin) 329
Arthur Samuel Peake: 1865–1929 (L. Wilson) 80
Astle, *The Beginning of Wisdom* (W. W. S. March) 213
Attwater, *St John Chrysostom* (H. A. Blair) 479
Bailey, *Man-Woman Relation in Christian Thought* (L. H. Oppenheimer) 517
Baley, *Besieged City* (M. Jackson) 380
Balthasar, *Science, Religion and Christianity* (J. S. Habgood) . . 125
Barth, *Church Dogmatics,* II, 2 and IV, 2 (M. F. Wiles) . . . 158
Barth, *Doctrine of Creation* (G. Stock) 254
Barth, *From Rousseau to Ritschl* (Editorial) 490
Barth, *Shorter Commentary on Romans* (B. Lindars) 431
Beare, *Epistle to the Philippians* (R. P. Martin) 514
Bevan (Ed.), *Steps to Christian Understanding* (G. Cavaliero) . . 123
Bible in Russian (A. F. Dobbie-Bateman) 165
Biblical Doctrine of Baptism (J. C. Sladden) 258
Bishop, *The Day Christ Died* (J. Montague) 372
Blackstone, *The Consecrated Urn* (G. Cavaliero) 387
Blaiklock, *Acts of the Apostles* (A. M. G. Stephenson). . . . 523
Blank, *Prophetic Faith in Isaiah* (J. H. Eaton) 81
Boer, *The Bridge is Love* (G. Paul) 216
Bonhoeffer, *Creation and Fall* (M. E. Thrall) 301
Bouquet, *Christian Faith and Non-Christian Religions* (D. W. Gundry) 525
Bouyer, *Christian Humanism* (B. N. Y. Vaughan) 479
Bouyer, *Cistercian Heritage* (J. C. Dickinson) 206
Bowes, *Concept of Morality* (C. A. Pierce) 388
Braden, *Christian Science To-day* (G. F. S. Gray) 477
Brewis, *We Have a Gospel* (A. Rogers) 369
Bright, *Whitehead's Philosophy of Religion* (J. S. Habgood) . . 125
Bromley, *The Man of Ten Talents* (Editorial) 177
Brown, *Bigger than Little Rock* (W. Pickering) 383
Bruce (Ed.), *Barriers to Unity* (H. Brandreth) 485
Bruce, *Mystery of the Lord's Supper* (F. Bennett) 47
Brunner, *Letter to the Romans* (B. Lindars) 431
Bull, *God Holds the Key* (O. J. Hogarth) 370
Bullock, *Adam of Dryburgh* (J. C. Dickinson) 168
Burnaby, *Belief of Christendom* (Archbishop of Dublin) . . . 253
Burne, *Chester Cathedral* (F. J. E. Raby) 171
Campbell, *On Selfhood and Godhead* (H. E. Root) 36
Campbell, *Triumph of Presbyterianism* (J. W. Grant) 170

PAGE
Carpenter, *Eighteenth Century Church and People* (M. Hennell) . 468
Chadwick, *Creighton on Luther* (T. M. Parker) 437
Chadwick (Ed.), *Sentences of Sextus* (R. P. C. Hanson) . . . 376
Christopherson, *On Being a Technologist* (M. Jackson) . . . 380
Church's Ministry of Healing (D. J. L. Bean) 78
Churches, Artists and People (K. Harrison) 167
Clarke, *History of S.P.C.K.* (G. Huelin) 368
Clemo, *The Invading Gospel* (R. G. Lunt) 171
Cockshut, *Anglican Attitudes* (J. C. S. Nias) 374
Coggan, *Stewards of Grace* (F. Bennett) 48
Cope, *Symbolism in Bible and Church* (A. C. Bridge) 361
Corell, *Consummatum Est* (R. F. Hettlinger) 118
Corte, *Who is the Devil?* (W. S. Boycott) 377
Coulson, *Science and the Idea of God* (H. C. Wallace) . . . 386
Cowling, *Let's Think about Money* (H. C. Wallace) 171
Crisogono de Jesus, *St John of the Cross* (J. K. Byrom) . . . 481
Cyster, *Scripture and the Word of God* (D. M. Conway) . . . 391
Dalby, *Open Communion in the Church of England* (Bishop of Woolwich) 436
Dammers, *The Great Venture* (G. Paul) 216
Daniel-Rops, *What is the Bible?* (W. W. S. March) 213
Daniélou, *The Lord of History* (H. P. Owen) 34
Daniélou, *The Presence of God* (G. Cavaliero) 123
Daujat, *A Theology of Grace* (C. W. Quin) 438
Davidson, *The Bible Speaks* (M. E. Thrall) 522
Dermenghem, *Muhammad and the Islamic Tradition* (G. Paul) . . 216
Destiny of Man (M. E. Thrall) 301
Devlin, *Sermons, etc., of G. M. Hopkins* (D. W. Foster) . . . 295
Diem, *Dogmatics* (H. Montefiore) 515
Diem, *Kierkegaard's Dialectic of Existence* (G. Cavaliero) . . . 387
Dodwell (Ed.), *English Church and the Continent* (D. Paton) . . 476
Doresse, *Livres secrètes des gnostiques* (P. Mairet) 433
Douglass, *Preaching and the New Reformation* (F. Bennett) . . 49
Douillet, *What is a Saint?* (J. K. Byrom) 481
Dugmore, *The Mass and the English Reformers* (P. Brooks) . . 160
Dunning, *Alcoholism and the Christian Ethic* (W. Pickering) . . 383
Dvornik, *Idea of Apostolicity in Byzantium* (G. Every) . . . 298
Edwards, *Freedom of the Will* (B. Hall) 71
Edwards, *Not Angels but Anglicans* (L. M. Schiff) 83
Ehrhardt, *Apostolic Ministry* (G. Every) 298
Eliade, *Patterns in Comparative Religion* (A. H. Dammers) . . 259
Ellis, *Work of a Pastor* (H. C. Wallace) 41
Facts and Figures about the Church of England (P. D. Hewat) . . 520
Ferguson, *Moral Values in the Ancient World* (M. Whittaker) . . 166
Foster, *Preacher's Use of Church History* (Editorial) 46
Fothergill, *Life and its Origin* (J. S. Habgood) 125
Francis, *Brother Douglas* (J. A. G. Haslam) 371
Fraser, *Bible, Congregation and Community* (F. N. Bolton) . . 384
Fuller, *Luke's Witness to Jesus Christ* (S. Mein) 252
Gardner, *Business of Criticism* (H. D. Hanshell) 484
Gélin, *Religion of Israel* (D. M. Conway) 391
Gill, *Council of Florence* (F. J. E. Raby) 364
Gill, *The Glorious Company* (J. K. Byrom) 481
Gooding, *Account of the Tabernacle* (W. J. P. Boyd) 355
Green, *Saints Alive!* (J. H. Churchill) 375
Gresford-Jones, *Homewards* (A. Rogers) 369
Grisbrooke, *Anglican Liturgies in the Seventeenth and Eighteenth Centuries* (B. J. Wigan) 382
Groussouw, *In Christ* (J. H. Churchill) 375
Grünewald: The Paintings (J. H. L. Waterson) 210
Guitton, *Spiritual Genius of St Thérèse* (J. K. Byrom) . . . 481

PAGE

Gundry, *Religions* (A. H. Dammers) 259
Guntrip, *Facing Life and Death* (M. C. Perry) 389
Hales, *Catholic Church in the Modern World* (Editorial) . . . 134
Haller, *Rise of Puritanism* (B. D. Till) 291
Hanson, *Allegory and Event* (J. Daniélou) 289
Harris, *Revelation through Reason* (J. S. Habgood) 302
Hart, *Country Priest in English History* (F. H. West) . . . 440
Hastings, *Prophet and Witness in Jerusalem* (S. Mein) . . . 252
Hazelton, *Providence* (H. P. Owen) 34
H KAINH *ΔΙΑΘΗΚΗ* (J. N. Birdsall) 39
Heaton, *Commentary on the Sunday Lessons* (F. Bennett) . . . 248
Heim, *Jesus the Lord* (H. Montefiore) 515
Heim, *Jesus the World's Perfecter* (C. W. Quin) 438
Hennell, *John Venn and the Clapham Sect* (J. Walsh) 73
Hennell and Pollard (Eds), *Charles Simeon* (G. Rogers) . . . 367
Herbert, *Worship in Ancient Israel* (W. J. P. Boyd) 355
Higgins (Ed.), *New Testament Essays* (K. Grayston) 472
Hill, *Nine Sermons of St Augustine* (F. Bennett) 47
Hoch, *Healing and Salvation* (D. J. L. Bean) 78
Hooker, *Jesus and the Servant* (C. F. D. Moule) 429
Hopper (Ed.), *Spiritual Problems in Contemporary Literature* (D. W. Foster) 474
Hudson, *Pauline Epistles* (D. W. Allen) 356
Huxtable, *The Promise of the Father* (J. H. Churchill) . . . 375
Ileana, *The Symbol of Faith* (A. Rogers) 369
James, *Myth and Ritual in the Ancient Near East* (A. H. Dammers) . 259
Jeffries, *Joseph in Transit* (W. W. S. March) 213
Jeffries, *Towards the Centre* (A. Rogers) 300
Jessop, *On Reading the English Bible* (M. Kane) 212
Johnson, *Jesus in His Own Times* (R. G. Lunt) 214
Jolivet, *The God of Reason* (J. S. Habgood) 302
Joly, *What is Faith?* (W. W. S. March) 213
Jones, *Principles and Practice of Preaching* (F. Bennett) . . . 48
Kaufmann, *Critique of Religion and Philosophy* (N. Smart) . . 353
Kelly, *Early Christian Doctrines* (K. J. Woollcombe) 266
Kirk, *One Army Strong* (P. McLaughlin) 331
Kirk and Rave, *Presocratic Philosophers* (H. Chadwick) . . . 33
Knox, *The Death of Christ* (J. Montague) 372
Kovalesky, *St Serge et la Spiritualité Russe* (J. K. Byrom) . . 481
Koyré, *From the Closed World to the Infinite Universe* (J. S. Habgood) 363
Kraemer, *A Theology for the Laity* (W. S. Boycott) 172
Leaney, *Gospel according to St Luke* (C. F. D. Moule) . . . 128
Le Saint (Ed.), *Tertullian: Treatise on Penance* (W. Telfer) . . 436
Lewis, *Reflections on the Psalms* (J. Sweet) 122
Lloyd-Jones, *Studies in the Sermon on the Mount* (A. Stephenson) . 523
Love, *How to Read the Bible* (B. Lindars) 359
Lubac, *Further Paradoxes* (J. S. Bezzant) 77
McDonald, *Ideas of Revelation* (Editorial) 265
MacGregor, *Corpus Christi* (B. D. Till) 291
McKenzie, *The Two-Edged Sword* (D. M. Conway) 391
Malevez, *Christian Message and Myth* (R. Leaney) 116
Marsh, *Amos and Micah* (D. G. Hill) 522
Mascall, *Importance of Being Human* (M. Jackson) 380
Maurice, *Kingdom of Christ* (W. M. Davies) 75
Mays, *Philosophy of Whitehead* (W. P. D. Wightman) . . . 518
Meer and Mohrmann, *Atlas of the Early Christian World* (W. H. C. Frend) 115
Miegge, *Visible and Invisible* (G. Cavaliero) 13
Miles, *Religion and the Scientific Outlook* (J. S. Habgood) . . . 302
Minchin, *Covenant and Sacrifice* (W. S. Boycott) 172
Mitchell (Ed.), *Faith and Logic* (H. E. Root) 36

PAGE
Moorman, *Curate of Souls* (M. Thornton) 127
Morley, *The Call of God* (K. M. Carey) 215
Morrell, *Heart of a Priest* (M. Thornton) 127
Mortimer, *Blaise Pascal* (J. C. Mears) 379
Muelder, *Foundations of the Responsible Society* (R. Preston) . . 470
Muncey, *New Testament Text of St Ambrose* (M. Whittaker) . . 379
Musurillo, *St Methodius: The Symposium* (W. Telfer) 257
Myklebust, *Study of Missions in Theological Education* (D. Webster) 169
Niebuhr, *Advancement of Theological Education* (Editorial) . . 46
Niebuhr, *Ministry in Historical Perspective* (W. O. Chadwick) . . 371
Niebuhr, *Purpose of the Church and its Ministry* (Editorial) . . 46
Niebuhr, *The Godly and the Ungodly* (Editorial) . . 133, 286, 426
Oakley, *The Orthodox Liturgy* (B. J. Wigan) 441
Oates, *Anxiety in Christian Experience* (W. H. Allchin) . . . 121
Obenhaus, *The Responsible Christian* (W. Pickering) 211
O'Connor (Ed.), *Dogma of the Immaculate Conception* (K. A. Pearson) 208
Oulton, *Fundamentals of the Faith* (G. Cavaliero) 123
Oxford Book of School Worship (J. S. Maples) 261
Parrot, *Babylon and the Old Testament* (J. H. Eaton) . . . 81
Parrot, *Samaria* (J. H. Eaton) 81
Paton (Ed.), *Church and Race in South Africa* (D. A. Payne) . . 84
Paton (Ed.), *Essays in Anglican Self-Criticism* (P. McLaughlin) . 334
Peake, *Anglican Church in British Columbia* (D. M. Paton) . . 476
Pelikan, *Human Culture and the Holy* (B. M. G. Reardon) . . . 203
Pelikan, *Riddle of Roman Catholicism* (Editorial) 445
Perry, *Easter Enigma* (J. Montague) 372
Petitpierre, *One in Christ* (A. Rogers) 300
Philp, *Jung and the Problem of Evil* (P. Mairet) . . 163, 247, 289
Porter, *Gallican Liturgy* (B. J. Wigan) 441
Porter, *Reformation and Reaction in Tudor Cambridge* (W. O. Chadwick) 69
Purvis, *Condition of Yorkshire Church Fabrics* (K. Harrison) . . 300
Réginald-Omez, *Psychical Phenomena* (L. W. Grensted) . . . 298
Reid, *Living in Depth* (S. S. C. Thomson) 378
Rice, *Prayer Book Heritage* (F. R. Bolton) 382
Rice, *What is Christian Giving?* (H. C. Wallace) 483
Richardson, *Gospel according to St John* (D. W. Allen) . . . 356
Richardson, *Introduction to the Theology of the New Testament* (Editorial) 1
Robins, *Conquest of Fear* (B. N. Y. Vaughan) 479
Robinson, *New Quest for the Historical Jesus* (A. E. J. Rawlinson) . 428
Rosenthal, *Political Thought in Medieval Islam* (A. Guillaume) . . 40
Russell, *My Philosophical Development* (N. Smart) 353
Russell, *Science and Metaphysics* (J. S. Habgood) 125
Russian Orthodox Church (A. F. Dobbie-Bateman) 165
Sangster, *Power in Preaching* (F. Bennett) 49
Schmidt, *Calvin et la tradition calvinienne* (B. Hall) 71
Shands, *Liturgical Movement and the Local Church* (V. de Waal) . 385
Shaw, *The Face of Love* (M. Thornton) 304
Shaw, *We Came to a Village* (F. N. Bolton) 387
Simcox, *They Met at Philippi* (R. G. Lunt) 384
Simon, *1st Epistle to the Corinthians* (A. M. G. Stephenson) . . 523
Simon, *Heaven in the Christian Tradition* (H. P. Owen) . . . 34
Simpson, *Believing is Seeing* (W. W. S. March) 213
Six, *Itinéraire spirituel de C. de Foucauld* (J. K. Byrom) . . . 481
Snell, *New and Living Way* (A. M. G. Stephenson) 523
Sofrony, *The Undistorted Image* (G. Every) 120
Spencer Leeson: Shepherd, Teacher, Friend (L. Wilson) . . . 80
Stibbs, *God's Church* (D. M. Conway) 391
Stockwood, *The Faith To-day* (Editorial) 177
Strawson, *Individuals* (N. Smart) 353

PAGE

Studia Evangelica (Editorial) 311
Sykes, *From Sheldon to Secker* (G. C. B. Davies) 365
Tavard, *Holy Writ or Holy Church* (D. M. Conway) 391
Thinking Things Through (M. Kane) 70
Thomas, *Documents from Old Testament Times* (C. F. Whitley) . 251
Thornton, *Christian Proficiency* (J. H. Churchill) 375
Thurian, *Marriage and Celibacy* (H. R. T. Brandreth) . . . 377
Trevaskis, *Christianity and the Atom* (H. N. V. Temperley) . . 473
Trueblood, *Philosophy of Religion* (H. H. Farmer) 469
Turner, *Meaning of the Cross* (J. Montague) 372
Vann, *The Paradise Tree* (V. de Waal) 294
Wach, *Comparative Study of Religion* (D. W. Gundry) . . . 525
Ward, *Royal Sacrament* (F. Bennett) 48
Warner, *Hugh Compton Warner* (L. Wilson) 80
Watson, *The Concept of Grace* (C. W. Quin) 438
Watt, *Cure of Human Troubles* (B. N. Y. Vaughan) 479
Weber, *Ground Plan of the Bible* (B. Lindars) 359
Webster, *Listen to the Wind* (G. Paul) 216
Webster, *What is Evangelism?* (P. C. Rodger) 296
Weigel, *The Ecumenical Movement* (R. G. Lunt) 304
Welsby, *Lancelot Andrewes* (R. Cant) 119
Wikenhauser, *New Testament Introduction* (Editorial) . . . 490
Wilder, *Theology and Modern Literature* (R. T. Davies) . . . 256
Williams, *The Image of the City* (G. Every) 162
Wilson, *The Gnostic Problem* (W. H. C. Frend) 204
Wiseman, *Illustrations from Biblical Archaeology* (C. F. Whitley) . 251
Witcutt, *Rise and Fall of the Individual* (G. Cavaliero) . . . 123
Wolfenden, *Educated Man of To-day and To-morrow* (M. Jackson) . 380
Woods, *Theological Explanation* (G. C. Stead) 432
Wright, *A Preacher's Questionnaire* (Editorial) 46
Yarnold, *Risen Indeed* (J. Montague) 372
Yelverton, *An Archbishop of the Reformation* (G. Rogers) . . . 293
Zaehner, *At Sundry Times* (G. Paul) 216

Brandreth, H. R. T. 182
Buganda, Letter from 191
Burgess, H. P. 151
Burnaby, J. 11

Cavaliero, G. 136
Christian Community or Community of Christians 195
Christology and Creation 136
Constitutional Revolution, 1828–32 226
Correspondence . . . 26, 64, 112, 154, 198, 246, 284, 348, 426, 464, 510
Cripps, K. R. J. 340

Dammers, A. H. 89
Davies, J. G. 274

Early Christian Doctrines in Theological Teaching 266, 351
East Bengal, Bishop of 235
Economy of a Parish Communion 238
Elders 353, 467
Episcopacy and Intercommunion 402
Evening Communion in the Nineteenth Century 3
Every, G. 93
Experimental Liturgy, Criticisms of an 274
Ezekiel, Commentaries on 97

Factory Interlude 24

PAGE

Gospel and Law 282
Gospel Lection at Infant Baptism 496
Great Pavement at Aquileia 342
GRUBB, F. 100

HALL, R. O. 55
HALLIDAY, R. T. 141
HAMMER, R. J. 243
HARDING, H. F. 335
HENNELL, M. M. 3
HEWAT, P. D 312
HINCHLIFF, P. 17
HODGSON, L. 421
Hong Kong, Letter from 55
Humanism, The Frontiers of 456
Humanity of God, The 271

"I Am" in the Gospels 235

Japan, Letter from 243
JONES, F. W. 506

KINGSTON, BISHOP OF 222, 464
KNAPP-FISHER, E. G. 58

Learning "to do" the Eucharist 151
Lectionary, Liturgy and Lambeth 89, 200
Liturgical Revision, Where it should begin 452

MCLAUGHLIN, P. 327
MANN, C. S. 188
MARSH, P. T. 280
MINCHIN, B. 342
Ministry of Hearing, The 52, 202

New Gospel Discoveries 321
New Zealand, Letter from 335
No Time for Prayer 491
Nuclear Disarmament 221

Office of a Bishop, The 147
On the Frontier: the Art of André Gide 100
Original Sin 11

Pastoral Reorganization in a French Rural Deanery 316
PAWLEY, B. C. 316
Pentecost, The Spirit and John 188
POCKNEE, C. E. 496
Preachers' Class 506
Preachers' Preference 46
Priest Worker 500

QUIN, C. W. 271

REARDON, B. M. G. 414
Russia, The Church in 280

St Luke's Gospel, Commentaries on 408
SCHIFF, L. M. 195
Schools of the Prophets? 93
SCOTT, D. L. 461

PAGE

Seed-bed, The 312
Selwyn, Edward Gordon 309
SHEFFIELD, BISHOP OF 452
SIMPSON, F. A. 179
Sin and Infant Baptism 446
South Africa, Letter from 17, 155, 201, 287
SOUTHCOTT, E. W. 238
STEAD, G. C. 321

TOWNROE, J. 491
Training for the Ministry 58, 93, 154, 198, 246, 284
True Substance of Joy: a Study of Fr Congreve 105

University Anglican Society 340, 466
Unwhole State of Christ's Church 327

WATSON, R. C. C. 456
WELBOURN, F. B. 191
WELSBY, P. A. 52
WELTON, V. 500
West Indies, Letter from 502
Who Inhabiteth Eternity 421
WILES, M. F. 282
WILLIAMS, C. S. C. 408
WOOLLCOMBE, K. J. 266
WOOLWICH, BISHOP OF 402
Worship as the Centre of Parish Life 182
WRATHALL, R. L. 502

PRINTED IN GREAT BRITAIN BY
BILLING AND SONS LIMITED, GUILDFORD AND LONDON